

The LUTHERAN



Pastor Carl-Erik Wenngren

resident of Stockholm, Sweden,
assigned for special religious services
among prisoners of war in the United States

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In the case of each committee, the convener is not at all suggested as being the chairman of the committee. In each case the committee will make its own selection. It is no doubt desirable that the Promotional Secretary, Dr. F. E. Reinartz, be invited to be present at the initial meeting of each committee. This will give him opportunity to answer questions and to make necessary explanations. Naturally, he is not entitled to a vote in the committee meetings. The two committees are expected to make a report to the next regular convention of the Church.

The president of the Church is entitled to be present at all meetings and should therefore be notified. Minutes of meetings are to go to all members of the Church's Executive Board.

Commission for Prisoners of War Announced

News Bureau of the National Lutheran Council, 39 East 35th St., New York 16, N. Y.

APPOINTED by the respective synodical authorities and now operating with the full knowledge of the War Department, a "Lutheran Commission for Prisoners of War" has been established by National Lutheran Council and Missouri Synod churches for the primary purpose of ministering to war prisoners of Lutheran faith in this country. The commission is composed of the following members: Dr. P. E. Kretzmann, chairman; the Rev. S. C. Michelfelder, secretary; Dr. G. H. Bechtold, the Rev. Paul L. Dannenfeldt, Dr. C. E. Krumbholz, and the Rev. L. B. Meyer with Dr. J. H. Behnken and Dr. Ralph H. Long, ex-officio members.

Since approximately 45 per cent of the German prisoners in this country are Lutheran, or have Lutheran antecedents, there is evidently a God-given opportunity before the Lutheran churches of America to promote the spiritual welfare of such prisoners as may be reached with the Gospel in their mother tongue. This need presents the chief objective of the Commission.

The Commission is endeavoring to meet the needs of these prisoners of war in various ways. In the first place, wherever there is an opening for Lutheran work, Lutheran chaplains and pastors are supplying the wants of the men with regular services, together with such pastoral care as may seem to be required. In the second place, devotional booklets in the German language, with the Commission's imprint, are supplied wherever there is a demand for them. This service will continue for the duration. A small hymnal, including also appropriate prayers, will be ready for distribution shortly, and a service book giving the order of worship for the chief service, for matins and vespers, and for confession is in preparation. Other material is being planned and will undoubtedly be available in a short time.

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Twin City U. L. C. A. Convention

You have heard much about Minnesota of late. *Time* and *Life* showed Senator Ball speaking from the pulpit of St. John the Divine. There is much talk about Governor Stassen as a candidate for the Republican presidential nomination. Lutheran Professor Norberg of Minnesota University testified regarding Norway before a Senate committee. Minnesota is definitely on the map.

From "now on" this year it will be the focus of the United Lutheran Church in America, for the next convention will be held in the Twin Cities of Minneapolis and St. Paul, **October 11-18**. The active churchmen of that area are already busy making preparations. A general committee has been organized, with Prof. J. H. Dressler of Northwestern Seminary as chairman. The executive committee consists of the two officers of the Twin City Pastoral Association, two full-time officials of the Synod of the Northwest, one pastor of a large church, and two active laymen, one of whom has been general manager of a national American Legion Convention. This committee, representing twenty-six pastors and congregations, extends a hearty welcome to the whole Church to visit the great State of Minnesota next fall.

In this first story, we just want to tell you a little about our Commonwealth. Subsequently we hope to tell you more about the capital of Lutheranism in America and the work of the United Lutheran Church here. First of all, the state is bigger than any east of the Mississippi, being almost double the size of Pennsylvania, New York, or Ohio. It is the source of three great rivers: the Mississippi, the St. Lawrence and the Red River of the North. It is the largest producer of iron ore in the na-

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The LUTHERAN

Official Journal of the United
Lutheran Church in America

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January, Epiphany and Foreign Missions

MANY in the United Lutheran Church in America have been a bit surprised by the selection of focus by the Board of Foreign Missions. For Epiphany of 1944 and to a less intense degree, for the rest of the year, our "Southern neighbor" will be studied, assisted toward more evangelical practices, and by the power of a free Gospel delivered from spiritual bondage to hierarchy.

It should be known that immediate attention will be given to two areas where Lutheranism has already been proclaimed and churches established. One of these is British Guiana. Here Dutch Lutherans settled two centuries ago and claimed rights and privileges of their own form of worship. For various reasons and possibly some excuses, the congregations at New Amsterdam, and along the Berbice River encountered numerous obstacles. Some of these can now be removed.

Also in Argentina, foundations of a church have been laid, but political, linguistic, and economic difficulties have been encountered. It can occur that better adaptations to the Argentine people's environment and objectives will enable a more effective ministry in the La Plata valley.

It must also be seriously noted by all the Lutherans involved that this move by the U. L. C. A. will be interpreted as a challenge by the Roman Catholic Church. That communion's journals and representations to the United States State Department have already set up a prior claim on all areas south of the Rio Grande River. They insist that Mexico, Central America are already Christian and therefore beyond "foreign mission" operations. The evangelical justification for work in South America will be presented in this and later issues of THE LUTHERAN.

THE CHURCH

IN THE NEWS

By G. Elson Ruff

Report on Santa Claus

SANTA CLAUS comes even to theological seminaries, although he probably realizes he is skating on thin ice when surrounded by scholars who can describe his antecedents and attributes in six languages.

He came to Mt. Airy Seminary in Philadelphia this past season; not looking for any of the professors or students, but for the engineer, George Pehlman. Mr. Pehlman got a



big chair, a considerable sum of money, and several hundred greeting cards. Because he has just completed fifty years at Mt. Airy. This must

be some kind of a record.

No doubt Mr. Pehlman has attained this record by keeping his mind on his work, and not studying too hard about Trito-Isaiah or the doctrine of *communicatio idiomatum*.

Kagawa continues

MISSIONARIES coming home on the *Gripsholm* report concerning the most famous Japanese Christian, Toyohiko Kagawa.

"Under the evangelistic board of the United Church, he moves from city to city carrying on a quiet campaign centered in the churches with a view to strengthening the Christians and helping them to maintain their morale," states Dr. William Axling.

Christian activity in Japan has not been suppressed, missionaries say. Church attendance has slumped because many people must work on Sundays. Preaching is as free as it can be in wartime. Christian schools have been forced to become self-supporting, but are continuing, and are crowded with pupils.

Baptists buy

THE 1,070-acre estate of the late Victor Lawson, Chicago newspaper publisher, has been purchased by the Northern Baptist Convention.

This estate at Green Lake, Wis., was bought for approximately \$500,000.

It is to be a center for summer conferences sponsored by national Baptist educational and missionary organizations, and also a youth camp. The estate consists of a modern 81-room fireproof hotel, and about forty other buildings.

The American Baptist Publication Society acted as agent in the purchase. The estate will be controlled by a new corporation, the American Baptist Assembly.

Churchman upholds government official

A PROTEST to President Roosevelt has been made by Mark A. Dawber, executive secretary of the Home Missions Council, against attempts by various agencies to secure the dismissal of Dillon S. Myer as director of the War Relocation Authority.

This government department has been in charge of Japanese and Japanese-Americans interned in western United States.

"We represent a group of people who have been very close to the relocation problem since its beginning," wrote Dr. Dawber. "We have probably had more opportunity than any other group in the United States to judge the value of the service rendered by WRA.

"While we recognize that mistakes have been made—by the very nature of the case this would be inevitable—we are convinced that these are mistakes that arise out of a rapidly changing situation and are not the result of inefficiency. We give our unqualified endorsement to the leadership and program of WRA. . . ."

Recent trouble in the Tulelake WRA camp was greatly exaggerated by newspapers, churchmen close to the situation have said.

Persons

WILLIAM ADAMS BROWN, author and outstanding church leader, died December 15 at seventy-seven years of age. . . . Edwin McNeill Poteat, Baptist pastor in Cleveland, has accepted the presidency of Colgate-

Rochester Divinity School to succeed the late Albert Beaven. . . . Angus Dun, dean of the Episcopal Theological School at Cambridge, Mass., has accepted his election as bishop of the Washington diocese of the Episcopal Church.

Periodical

Theology Today, a new quarterly periodical, is to begin publication on April 1, under the editorship of John A. Mackay, president of Princeton Theological Seminary.

The new journal will be "frankly confessional, reflecting the conviction that the time has come for Christian theology to move out from its cloistered quiet and its purely technical pursuits, and to enter with light and warmth into the confused areas of man's daily life in church and society."

On the editorial council will be Robert E. Speer, H. Richard Niebuhr, John S. Bonnell, J. Henry Cotton.

Archbishop changes his mind

LAST January the archbishop of Canterbury, William Temple, made a strong accusation against the church in Germany. Speaking in the German Lutheran Church in London on the birthday of Martin Niemöller, he said that in Germany the church has acted only in self-defense and not on "behalf of outraged justice and brotherly love."

Dr. Temple has recently retracted this statement. He says now: "Church leaders in Germany have shown a noble courage in upholding principles by which German conduct in Poland and Czechoslovakia or elsewhere is evidently condemned, and we honor them for their fearless witness.

"In all the occupied countries, the chief and most persistent resistance to Nazi tyranny has come from the churches. . . . News has come from all countries, including Germany, telling of the courage of church leaders and the heroic constancy of the church."

IN THE WORLD'S EYE

By Julius F. Seebach

Who Would ever have imagined that Norwegians would be called upon to suffer because of lack of wood? Norway's still spacious forests are capable of supplying sufficient fuel, but obstacles in the way of its harvesting have been steadily multiplying under the conditions of the military occupation. These obstacles are: (1) shortage of workers in rural areas and insufficient food and clothing for them; (2) when attempt was made to collect extra workers, the use of those subject to conscription on military projects was forbidden by the occupying forces; (3) when farmers were eager to harvest fuel after their crops were in, they were forced to produce logs, and saw lumber; (4) the fuel harvest was further hindered by a great shortage of horses and trucks; (5) in spite of the fact of a solemn promise given that the occupying troops would cut their own fuel, a great quantity produced by the people for their own use was suddenly requisitioned by the soldiers. As an illustration of the situation, Oslo hopes to have enough fuel to keep one room heated in each home through January. Did someone say we have a fuel shortage?

Ethiopia's "Black Jews," the Falashas, are coming into their own again by the favor of Haile Selassie. Not the least of the reasons for the sympathetic interest of the reinstated "Negus" lies in his traditional title as Emperor—"The Lion of Judah." This is alleged to have descended in the royal Ethiopian line from the reported son of Solomon and the Queen of Sheba. If there is any historical value to that legend, it would offer a racial cause for the bestowal of favor upon the Falashas. The present sorry condition of the "Black Jews" is due to vicious persecution by the Italians during their temporary triumph. The past of the Falashas forecasts that they will be a source of strength and prosperity to the renewed Ethiopian state, which has already begun to organize

on British-American lines. In addition, it is good to note that the Swedish Mission Society, which was chased out of Ethiopia by the Italians, under the "spiritual" guidance of the monkish orders working under the benign blessing of the Pope, is back in full strength and favor. Missionary Anton Joensson is tutor to Haile Selassie's son at the father's personal request. The mission buildings that were confiscated by the Italians are again serving their missionary purposes.

Europe has been made peat-conscious by necessity. Though the heat production of peat is inferior to coal, it is better than nothing. Germany has been using 10,000 slave laborers in Poland to produce peat fuel, and drained large marsh areas in the Ukraine, hoping to use them for the same purpose. Estonia's normal annual production of 50,000 tons has been doubled by opening up new bog areas. Latvia, one-tenth bog, is making the most of it for heat. Lithuania, the largest peat producer in the Baltic States, is being pressed to supply her big neighbors. Switzerland has discovered a way to smelt iron ore by turning its local peat into a gas. Sweden is pressing its peat into commercial sizes of briquets. Its present production is 1,000,000 tons annually. It possesses peat reserves estimated at 6,000,000,000 tons, and processes its briquets to produce at least half the heat of steam coal. Sweden is also producing fuel oil, gas, coke, tar, carbolic acid, paraffin and resin from peat by distillation. Soviet Russia digs more than 25,000,000 tons of peat each year. In Eire (Ireland) 60 per cent of the farms depend upon their peat bogs for fuel. Hammerfest, Norway's northernmost city, depends almost entirely on peat for heat. Iceland's population in the hinterland has to depend on its peat for fuel. The U. S. Government reports that our own land has peat reserves to supply each family with 450 tons. But how and when do we get it?

Underground newspapers would seem to be the last place to look for a "woman's page," yet it has made its way even there. Of course these pages do not carry the attractive spreads of fetching figures and toilet novelties one is accustomed to see in our metropolitan dailies. They carry instead "home-makers'" columns that present ingenious hints for saving things about the house. One most fascinating column is headed "Make-Do and Mend." Those who live in the captive countries, where new clothes are practically unobtainable, follow its directions devoutly. There are, however, sterner home-saving instructions for the women. These tell how to save their men folk from deportation; how to protect their children from the dangers of the occupation; how, when the opportunity offers, to sabotage the plans and possessions of their conquerors. This furnishes a grim shopping list for the women, but one from which they derive an equally grim satisfaction. They, too, long for freedom.

A Correction is gladly made here of an error on this page in the November 17 issue of THE LUTHERAN. The source quoted concerning the amount of copper shipped to Japan gave some of the figures of the quantities sent in tons when they should have been in pounds. According to the revised figures available the error was caused by a change in the computation by years from tons to pounds. For instance, the original figures for 1936 were 5,355,471 tons, now 79,852,142 pounds; for 1937 the new figures are 145,688,923 pounds. The figures for 1938-40 are as formerly published here, but now appear as pounds. There is, of course, a considerable difference between pounds and tons (if we have to carry them), but, connected with the astronomical figures of the exports mentioned it is likely that the lay mind will have quite as much difficulty in visualizing the pounds as of comprehending the tons.

Spotlight in South America

By Secretary EDWIN MOLL



We camped in such a combination school and church with the jungle in the background

A WORD PICTURE OF BRITISH GUIANA

A PROTESTANT maiden in a large Catholic community—that is British Guiana, for she is one of the very few countries of South America that is not predominantly Roman Catholic—a population of 346,982, and only 30,382 Roman Catholics. Arrayed in a fetching lush-green jungle skirt with rivers like ribbons of silver running haphazardly but prettily down its entire length, British Guiana lies languidly upon the northern shoulder of South America. To him that has eyes to see, she is always attractive—whether fondled in late afternoon and night by the inevitable soft, cooling northeast trade winds, or basking in tropical sunlit brilliance, or writhing beneath the lashes of fierce tropical downpours. There are always flowers, big and gay and bright and fragrant, in her streaming tresses and she is forever munching delicious tropical fruits. Visitors appraise her variously. To some, who judge only by externalities, she is capricious and frivolous and often wanton; others who penetrate through to her heart discover there a yearning and a pathetic wistfulness, the sort of thing that Gamaliel Bradford put into this striking couplet:

In Part I Secretary Moll writes of British Guiana, which he visited this past summer. In Part II, to appear in the next issue of *THE LUTHERAN*, Missionary Hammer of Argentina, will write of that country.

"But my one unchanged obsession,
Wheresoe'er my feet have trod
Is a keen, enormous, haunting,
Never-sated thirst for God."

At any rate, she is alluring and in great need and desirable and woeful. What she needs only Christ can supply. What she wants we can take to her—if we love the Lord and her and if we hasten. In British Guiana's pretty body lives a precious soul. That soul of hers is the responsibility also of you and me.

TALK THAT REALLY TELLS THINGS

Ah, would some power give us, here in the United States, the gift to see British Guiana—and our other fields—as those see them who live and work in them! Could we but see with the eyes of the Guianese pastors and our missionaries! Let's try!

We had slung our hammocks between the stanchions of a little combination school and church at Sand Hills, up the Demerara River from Georgetown. On one side the coffee-colored Demerara flowed sluggishly down to the Atlantic. On the other three sides we were hemmed in by the forest primeval, the mysterious, eerie jungle. Raindrops drummed dully upon the thatched roof. Pastor Bowen, in the flickering light of a smelly lantern, had led us in our evening devotions. We were a vivacious, happy group—the Guianese Pastors

Aubrey Bowen and Pat Magalee, Missionaries Rohlfing and Slifer, and a board secretary. The set-up was ideal for a heart-to-heart talk.

"What," I asked, "is the primary Foreign Mission responsibility of the United Lutheran Church in British Guiana?"

Quick as a flash came the answer from Pastor Pat Magalee: "From the Foreign Mission viewpoint—if you interpret foreign missions to mean missions to the heathen—our first, obvious and inescapable responsibility is to the East Indians. British Guiana has a population of 346,982. Of these, 147,961 are East Indians. Only 5 per cent of these East Indians are Christians. The remainder of the population is fairly well church and evangelized."

IN NEED OF MINISTRY

"And," eagerly interjected Pastor Aubrey Bowen, "no major denomination is working among these East Indians with system, vigor and determination. They are deplorably neglected."

The spirited discussion that followed, driving sleep from our eyes, revealed that these East Indians were brought to British Guiana to work on the many and large sugar estates under the indenture system. They live, often in squalor, poverty and ignorance, in exclusive Indian communities on the grounds of the estates, receive meager pay, have abandoned many of their old-country traditions, superstitions and beliefs, and are adopting western dress, speech and habits but are not displaying any favorable disposition towards Christianity. There is neither hostility nor enthusiasm—merely indifference.

Of the way of life of these East Indians I wrote in my report to the Board: "Their way of life—whether they are housed adequately and salubriously, whether medical facilities are available, whether they have educational and recreational opportunities for themselves and their children, etc.—depends largely on the attitude and policy of the European managers of these estates. We visited estates, the managers of which were totally indifferent to the physical, intellectual and spiritual well-being of their workers. Here conditions were simply appalling. One's blood boils to see one's fellowman, whatever be his race, thrust

between the upper and nether millstones of the ruthless machine of industry, to be ground and tortured and brought to a premature end, so that others may live in ease and pleasure and luxury. We visited other estates, the managers of which were men of heart and tender conscience. Here we saw much better housing conditions and reasonable educational and medical and recreational facilities. These managers were sympathetic and offered us opportunities to establish schools and churches, even granting to us well-located ground for necessary buildings. We are happy to report that the latter type of manager is becoming a majority."

HOME BASE PART

"What response," I asked, "do the East Indians give to your efforts to win them for Christ?"

"They are excellent listeners," replied Missionary Rohlfing, "but irritatingly slow to respond. My work is largely among them. They gather around me in goodly numbers wherever I stand up to preach. I know Indians who know and sing Christian hymns with fervor, who listen intently to our preaching and nod approval, but they are slow to make forthright decisions. Faith and patience are two virtues with which the missionary must be abundantly endowed. Having faith and patience, results will come, surely if slowly. The point is that these East Indians can be reached, they are accessible. Our task, as I see it, is to plant in their minds and hearts the seed of the Word. It is the task of the Holy Spirit to make that seed germinate. And in His time He will."

"What can the people of the U. L. C. A. do to expedite the work?" I asked.

His eyes fairly glowed in the dark as he replied: "We need buildings—schools, chapels, houses for our catechists and teachers. Outdoor services, such as you preached out on the 'Le Ressouvenir' estate, may be novel and romantic to you, a stranger, but they are only partially satisfactory and effective. As in the U. S., so here, we need permanent church homes and educational facilities."

Of this outdoor service at Le Ressouvenir I wrote in my report to the Board: "The roof of our cathedral was the indigo night-sky sprinkled

with innumerable friendly stars, music was furnished by a great company of insect minstrels, the congregation formed a semi-circle around the preacher, sputtering lanterns provided light—and we preached and the people sang and we prayed together. We wish that we had a phonograph record of their rendition of 'All Hail the Power of Jesus' Name.' It stirred our soul."

"You haven't forgotten," I reminded them, "that the appeal for British Guiana made to the Sunday schools of the U. L. C. A. in Foreign Mission Time, that is, January 1943, was most gratifyingly successful and that you will soon have many of the buildings and facilities that you ask and need."

"Yes, we know that, and we want you to tell the people of the U. L. C. A. how profoundly grateful we are," said the alert Pastor Magalee. "But, if you want a complete picture of that which is imperative if the work is to progress, you cannot overlook the great need for more and better-trained catechists and teachers. We are under-staffed and too many of our Christian workers, diligent, sincere and consecrated though they may be, are yet inadequately trained and educated. Any expansion program that you may urge will be impossible unless and until we have an enlarged personnel of adequately trained catechists and teachers."

ADVICE FROM EXPERIENCE

"How can they be gotten?" I queried. The answer, to the point and clear, came from Missionary Slifer. His eighteen years of missionary experience in the Andhra Evangelical Lutheran Church in India and his fine talent to assess situations quickly and accurately, enabling him to suggest definite re-

medial measures, won for him an immediate and respectful audition: "No church in a foreign land will grow as it could and ought," he declared, "unless it develops, as quickly as possible, a corps of thoroughly trained native Christian workers. We learned that in our great Andhra Church in India. We need to learn the same lesson in this little church. The principle holds good, whether the work be large or small. We must have faithful, capable, courageous, well-trained catechists and teachers. Missionary Kunkle had the right idea when he organized the 'Training School for Catechists.' We must now build on the foundations that he so excellently laid. We must acquire an adequate physical plant, library, etc., enlist the best instructors in the church and, if possible, import one or two from America, and then we must recruit the right type of student." True words and well spoken!

BOARD'S RECOMMENDATION

The following recommendation which I made to the Board was unanimously accepted: "That the Board provide money for building, faculty, enlarged library, etc., for 'The Training School for Catechists in New Amsterdam.'"

"All of which," added Pastor Bowen, "has another tremendous implication. I'm going to make a little speech, introducing it with a categorical declaration. The business of a foreign mission in any land is to make itself unnecessary as speedily as possible. In other words, the business of a foreign mission is to train nationals in the various skills and sciences, viz., theology, education, medicine, and industry. As soon as these workers have been produced in sufficient numbers, and provided that they are of the right quality, the missionaries from America should be withdrawn, one by one, and the nationals should be entrusted with the positions of responsibility and honor. The objective of the mission, amongst other things, should and must be to develop an indigenous, autonomous, self-propagating and self-supporting church. We will immediately concede that such an idealistic prospect lies in the dim future as far as British Guiana is concerned, but it is an objective, towards the realization of which we

(Continued on page 15)

To Pastors and Sunday School Superintendents

FOREIGN MISSION TIME Literature for Sunday schools is now ready.

Please order immediately.

THE BOARD OF FOREIGN
MISSIONS

18 East Mt. Vernon Place,
Baltimore, Md.

PARISH CO-OPERATION BOOSTS STEWARDSHIP

Benevolence Increase Means Debt Decrease in
Kentucky-Tennessee Synod

By Executive Secretary ARTHUR P. BLACK

THE Kentucky-Tennessee Synod, which so efficiently "entertained" in Louisville the U. L. C. A.'s 1942 convention, is one of the younger synods, having been organized as late as June 6, 1934. It is also one of the smaller synods, having 21 pastors, 18 parishes, and 27 congregations. It was one of three synods in the 80 per cent bracket the last fiscal year from the standpoint of the regular U. L. C. A. apportionment, its percentage being 88.6. So, it is headed straight toward its 100 per cent goal. Thirteen of its 27 congregations raised their apportionment in full during the calendar year 1942.

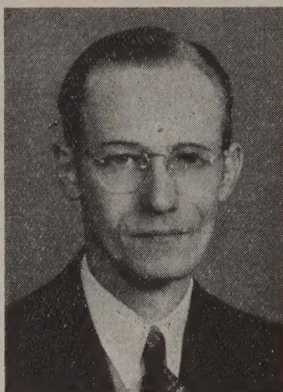
Granted that theirs is the vigor of youth, yet their example may well speed the day when half the congregations in all our larger synods will be raising their U. L. C. A. apportionment in full. Then the vital programs of all our major boards will move forward by leaps and bounds.

APPORTIONMENT COMMITTEE'S REPORT

But it is argued in some of the larger synods, the smaller synods don't have institutions to support like we have. Here's the answer to that argument (?) so far as the Kentucky-Tennessee Synod is concerned, as shown in the following apportionment table for the year 1944, based on the communing membership of synod:

Hamma Divinity School.....	\$.20
Wittenberg College	.90
Oesterlen Home for Children	.15
Ministerial Education	.20
Synodical Missions	.10
Synodical Treasury	.30
Louisville Lutheran Home	.20
United Lutheran Church	\$2.45
Regular Apportionment	\$4.50
Special Apportionment for Synodical Missions	1.00
Total Apportionment	\$5.50

Four out of the seven strictly synodical items are institutions. It would be interesting to know how many of our 32 synods will have a total apportionment of \$5.50 per communing member for the year 1944.



Rev. H. M. Hauter, Chairman,
Stewardship Committee of the
Kentucky-Tennessee Synod

LUTHERAN WORLD ACTION QUOTA RAISED 130 PER CENT

It is a highly significant fact that when an individual church member, or a congregation, or a synod, begins to measure up to apportionment obligations things begin to happen in other directions. The Kentucky-Tennessee Synod affords a concrete illustration, for while it was boosting its regular apportionment to approximately 89 per cent it was also raising its Lutheran World Action quota approximately 130 per cent! (This figure was for October, and undoubtedly will be larger by the end of December.) The Rev. J. E. Stomberger, Jeffersontown, Ky., who did such a fine job as director of the Lutheran World Action appeal in the synod, has been reappointed by President Ladd as director for 1944. "It was largely through his efficient work that our synod raised 130 per cent of its quota in 1943," according to President Ladd, "and we believe it will be oversubscribed again in 1944. The Lutheran Church is doing the finest work among the armed forces of any church in America."

ANNUAL MEETING OF CONFERENCE

The Kentucky-Tennessee Synod has but one conference. The president of synod is also the president of conference. The synod meets in the spring, the conference in the fall. The Christmas 1943 issue of the synodical bulletin, *The Chronicle*, car-

ried a paragraph about the last annual session of conference in Memorial Church, Nashville, October 9 and 10, reading in part as follows:

"We enjoyed one of the best programs ever brought to our synod. The discussions centered about (1) the twenty-fifth anniversary of the founding of the United Lutheran Church in America; (2) the accelerated program for Foreign Missions through congregational schools; and (3) problems connected with rural church work of today. These were fine subjects, with excellent and inspired speakers, and no one was disappointed."

It is programs like that threefold program that put life into pastors and laymen alike, and start the whole church program moving in the direction of those higher and better goals which we seek to attain.

ASTONISHING DEBT DECREASE

The parochial report in the synodical minutes for the calendar year ending December 31, 1942, shows that the total indebtedness of the synod's twenty-seven congregations was decreased from \$182,722 in 1941 to \$150,807 in 1942. This was a decrease of \$31,915 in a single year. The report shows further that 13 of the 27 congregations are debt free. So, again, we see benevolences increasing and debts decreasing at one and the same time. Remember how the realists and practical-minded pastors and church councilmen used to tell us how impossible it was to wipe out debts and build up benevolences at the same time?

ALL PARISHES IN LINE

In his report to synod, which met in St. Matthew's Church, Paducah, Ky., last May, Chairman H. M. Hauter of the synodical Stewardship Committee said: "Your Committee on Stewardship reports the sending of letters urging the full use of stewardship material. We are happy to report to the best of our knowledge all the parishes of synod use the stewardship material. According to Treasurer Nauman's report a substantial gain has been made, but let us not be satisfied with anything short of perfection." The wholehearted co-operation of all parishes in the field of stewardship is another explanation of what is happening in this youthful synod.

The Parable of the Prodigal Parents

BEHOLD, a certain son had two parents.

And one of these parents said unto the son: "Give us for the next ten years that portion of time and strength which we have pledged to thee." And the son divided among them that time and strength which rightfully belongeth unto the child. And not many days after these parents gathered all together and took their journey into a far country, and there wasted their time and strength on that which concerned not their child.

And behold there was a daughter also in that home; but her mother knew her not. For while this parent spent much time playing games, it was always with other women and never with her daughter. And lo, she attended musicales and lectures, and read books and magazines for her own entertainment and pleasure, yet she never shared them with her own daughter. And so this parent became popular and honored throughout that whole region; for all women knew her in person or by reputation, and withal her home knew her not. And likewise the prodigal father spent his waking moments in riotous selfishness. And he was successful in business and was saving money; but in so doing he was losing his boy. And withal he called himself a good provider. And moreover, when evening came this prodigal father spent his time with other men or at home with his face buried deep in the evening paper, while his

son longed for the fellowship of a father.

And lo, after a few years there came a great famine in the souls of these parents, and they began to be in want, and to be hungry for the life that satisfies. And in their despair they joined themselves to more pleasure and they fain would have filled their souls with the real pleasures of life; but no business office, nor amusement place, nor club gave aught to them. And when they came to themselves they said: We have made a terrible mistake; we perish with hunger for our children; we will arise and go to our children and we will say unto them: "We have sinned against heaven and home, and your young hearts; and we are no more worthy to be called your parents; let us, we beseech thee, come back again to share the happy meal hour, the games of the fireside, and the comradeship of your joyous young life."

And so these parents rose up hastily and returned to their former abiding place. And while they were afar off, alas, no son ran to meet them and no daughter fell on their necks and kissed them. And in great heartsickness they crept into the house, now dreary and untenanted, and into the room of their son. Here they fondled him tenderly and smothered him with caresses, when he was an infant. In this room they had tucked him into bed many times and then prayed together that God would make out of him a great,

strong man. And behold, his room was in great disorder and over it all were signs of revelry. And in like manner did they enter into the room of their daughter, their first-born, the joy and pride of their early married life. Visions of bright ribbons and dainty baby dresses were before their eyes. Alas, they found in their stead extreme clothing, salacious literature, and cigarette stubs.

And behold they were sorely grieved in their heart, and they cried out with a loud voice: "Bring instead of the best robe the sackcloth and put it about us; no rings for our fingers, no shoes for our feet, no fatted calf for our table; let us not eat and be merry, but fast and be sad, for as parents we were alive, but are dead; were found, but are lost!"

And in that day was the scripture fulfilled which saith:

"There was a voice heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children,
And she would not be comforted,
because they were not."

W. S. TERREL.

From *Character and Christian Education*, by Stewart G. Cole.

Commissioners for Prisoners of War

(Continued from page 2)

One of the objectives of the Lutheran Commission for War Prisoners is that of supplying the camps with suitable reading material. Classifications and types of material acceptable were made public a few weeks ago. Since that time thousands of books have been shipped and further material is being made available. Rubber stamp imprints of the Lutheran Commission are placed in all books supplied.

It is emphasized that books and music, in the classifications desired and with markings removed, must be addressed:

Lutheran Commission for Prisoners of War
c/o War Prisoners' Aid of the Y.M.C.A.
33 East 47th Street
New York 17, N. Y.

while correspondence concerning this work should be addressed as follows:

For Members of the National Lutheran Council:
Lutheran Commission for Prisoners of War
39 East 35th Street
New York 16, N. Y.

For Members of the Missouri Synod:
Lutheran Commission for Prisoners of War
3558 S. Jefferson Avenue
St. Louis 18, Mo.

Further information on the work of the Commission will be made public from time to time as conditions require.

A New Year's Prayer

By LAURA EMILY MAU

WE thank Thee God for this golden New Year,
To serve Thy World of Peace and all things good,
To work for peace and human brotherhood,
To fill each day with happiness and cheer.
Dear God, teach us to start the New Year right,
As though we passed into another world,
That the White Flag of Peace may be unfurled,
To scatter hope and peace and love and light.

Teach us to see Thy good in every race,
Through the achievement of life's higher birth,
To dwell in unity and peace on earth,
Glorified by Thy sanctifying grace,
That the White Flag of Peace may wave above
THE HOLY CITY OF THY WORLD OF LOVE.

SACRED SENTENCES AND OBSERVATIONS

Behold, I have set before thee a door opened, which none can shut.

Revelation 3: 8

At the beginning of another year many doors of opportunity are opened and opening. Doors to freedom, to material and social well-being, to scientific discoveries and developments, to international peace and good will and, above all, to a better moral order and spiritual appreciation. These doors which we face at the beginning of 1944 are only partly ajar and will require special pressure or persuasion before they can be opened fully. It is significant that the door referred to by St. John in his vision was the one before the church at Philadelphia in Asia Minor. The saving Evangel is God's fulcrum to open the way to the hearts of millions in all lands where opportunity faces us today.

+ + +

For the grace of God hath appeared, bringing salvation to all men.

Titus 2: 11

THE ruin rained upon Berlin and other cities of Germany in consequence of her own destructive policies is in marked contrast with the constructive forces of the Protestant Reformation and the succeeding impact of Christianity in the land of Luther. Back of all the spiritual forces which have built the best into the moral, social and economic structures of the modern world is the living power of the Redeemer. From beyond the highest climb of death-dealing bombers descends His force of heavenly love. When He came in human form to bring in a New Dispensation, "the grace of God appeared, bringing salvation."

+ + +

Sufficient unto the day is the evil thereof.

Matthew 6: 34

A POPULAR preacher unfolded to his congregation recently the dangers of sin when he expounded the petition in the Lord's Prayer, "Forgive us our debts." He apologetically added that some denominations use another word for "debts" which for the moment he could not recall.

"Sin" in his theology, and in the opinion of many, is passive, a negation of that which is good. To our thinking it is positive—a destroying germ in the soul which spreads its infection everywhere. "Our trespasses" are sinful acts and evil attitudes contrary to God and righteousness. "The evil" confronts us aggressively each day, each hour. But "sufficient" is the daily supply of God's grace that helps us overcome sin and its legion of attending maladies.

+ + +

And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

Luke 2: 46

"THE best teacher," said Dr. Frank Crane, is the "one who makes you want to learn." The boy Jesus, however, needed no special inspiration from the learned rabbis at Jerusalem to attract him to religious studies. The inner urge of His spiritual nature impelled Him, in His soul's awakening, to linger at the temple after the caravan from Galilee had been gone three days. When at age twelve He sat "in the midst of the doctors, both hearing them and asking them questions," Jesus replied to the worried relatives who sought Him, "Wist ye not that I must be about my Father's business?" The supreme "must" in the education of us all should be, What is my personal relation to the heavenly Father and to His Kingdom?

+ + +

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Romans 12: 1

IN one of Winston Churchill's forceful speeches he contrasted the lack of the sense of corporate responsibility following World War I, with its positive presence in the United Nations today. The present moral sense in the existing unity, he said, has been made "possible only by one sovereign fact, the solidarity" of the

By J. WILLIAM McCauley

freedom-loving peoples in a common spirit and purpose. When they differ, it is in "vieing with each other in a friendly rivalry and brotherhood." To the Christian brotherhood, the great premier of the early church urged a friendly rivalry in sacrificial service for the common cause of world salvation. To give our "bodies a living sacrifice" is surely a "reasonable service," when we consider how many have laid down their lives in martyrdom for the holy cause of man's redemption.

+ + +

Which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it?

Luke 4: 28

PLANS for building a new world order are being blueprinted by governments and by various agencies. The United Nations have agreed tentatively on plans for their mutual benefit as to food production and distribution, monetary stabilization, and international financing. Military and political plans have been laid and are in the course of execution. The church likewise has been planning extensively for the spiritual and moral welfare during the present emergency and the reconstruction period ahead. But with the focusing of our attention upon national and international plans for the war and the peace, are we neglecting our individual part in God's program?

PRAYER

ETERNAL Father, Who in Thy Son didst speak Peace to the world, and through His sacrificial Blood hast made possible peace with Thee: Turn all men to the Cross and fire every heart with Thy Holy Spirit that all may accept in Christ the way of life, and that following His holy example and burning with His zeal of service, all men may become one brotherhood in Him, and Thy peace may possess every heart and rule in all nations, through the same Jesus Christ, Thy Son, our Lord. Amen.

DOUGHBOYS' CHAPLAIN—II

By Chaplain Edward K. Rogers

THEN there came a rest from the roar of guns. But not so much rest as training. Other jobs lay ahead and the heat of the African sun could not be accepted as an excuse from training. There were landing exercises in which one had to get plenty wet and then climb hills or serve as a banquet for Nazi-urged mosquitoes. The days rolled by—and they were discouraging ones—for it was difficult to carry on a religious program. Still there were some who came to Christian faith and baptism in those days.

All things, good and bad, seem to come to an end. So did those days, and Sicily turned out to be the next job. There was the excitement of landing again at night; but others had gone ahead of the outfit. Those landings, by the way, are not as nice as press photos usually make them. They are mostly made at night when pictures of the real thing can't be taken. You don't always land in shallow water about knee deep. That night sand bars caught some of the barges and many of us had to swim a bit. Some didn't make it. There followed a night in drenched clothing with little or no sleep. Then came Sunday with no services but rather just the opposite. There was a stout enemy tank attack which brought some twenty tanks abreast of our exposed position where we waited commitment to the line. It looked like a squeeze might be coming along for us. I, for one, was sorry that my slit trench was only ten inches deep which is good for nothing if tanks come along. Well along they came after reforming across the valley. We had a few tanks ashore but they did what they could. Artillery, a few hundred yards away with seventy-fives, blazed away point blank until some of the crews were killed and for other reasons they had to pull out. It was a funny feeling lying there on the ground and seeing the guns go and seeing the tanks still coming your way. No one was sorry when they were turned back. Then there were some burials.

Well, those days in Sicily were hard ones. More difficult in hardships and exhaustion than in the terms of casualties. Marches by daylight and attacks by night, or the opposite. There was no hot food for ten days. There were few trucks ashore to transport troops and advances were mostly by Shank's mare. The Sundays of July were not given to worship: they couldn't be. I guess there was one when services were possible but a fever kept me in the hospital that day.

Nobody was sorry when we had finished our share in driving the enemy from the mountains of Sicily. And what mountains they are.

• An infantry chaplain finds himself conducting services in strange places. Back home he has fine chapels, and may have equipment if out of action in bivouac overseas. We have never been so fortunate. The last chapel we used was in Britain. Since then the "church" has been mostly in the open under trees or in gullies. On a few occasions we found school rooms. More than once it was a small space on a crowded ship's deck. Barns, wineries (with the altar set up on a wine barrel), palm groves, and other odd places, filled the need. There was a service near ancient Carthage in Tunisia held in the ruins of an old Roman arena where Christians had been put to death by wild beasts because they steadfastly held to their faith in Christ in the early centuries of the Church's history.

We mentioned before that the hours of service were not always quiet. There was often the banging of guns, mostly ours, which would drown out the chaplain's voice. There were planes overhead and sometimes the services ended abruptly with a benediction. One Sunday we held a service in the barn of a French Protestant family in Tunisia. They had not been able to go to church for a long time and the nearest Protestant church was miles away in German held territory. So they came to this service in their barn for a few of our soldiers. They were most devout and sang "A Mighty Fortress Is Our God" in French while we sang it in English. They were much on my mind that

day, for during the service German shells were falling on their farm and seemed to be coming closer to their house, which was the location of our headquarters. I remember praying silently that their house wouldn't be hit while they stood there with bowed heads. It wasn't hit, and never was, though later it was right out in "no-man's land."

• The life of an infantry soldier is anything but easy. When he goes out to fight he stays out there. He does not sally forth to do battle and then return to a bivouac as some groups can do. He just digs in and stays there. Maybe he has a blanket to sleep in at night; maybe he has none. Maybe he gets some hot food brought to him (perhaps in the middle of the night); maybe he eats small cans of emergency rations which get mighty monotonous. His duties are often hazardous.

It may make him hard in the wrong way and again it may lead him to think about life and feel a need of God. Some lose their religion out here but others find God for the first time and come and tell you so. The heavy fighting always seems to bring some new profession of faith. We have baptized and confirmed about forty in the past ten months. Some of them are dead, captured, or out with wounds. The others are mostly very faithful in their Christian profession. We remember one young doctor, who will surely be a fine surgeon, telling us, after being reassigned to a hospital, that he had come to a real Christian faith up there and he knew it was going to stay with him. I know that it will.

• So it goes with a chaplain of the doughboys. It's not easy, and sometimes the impossibility of a regular organized religious program becomes discouraging. Then again there are compensations when you feel that you have been in the right place when somebody tried to find his spiritual feet. We have often thought that just having a chaplain about conducting services on Sundays and daily vespers when possible must help the army atmosphere. Anyway that atmosphere wouldn't be any better without the chaplain's work. No doubt many of the fellows find a bit of encouragement in seeing the chaplain about when things are a bit uncertain.

AMONG OURSELVES

By Margaret A. J. Irvin

DISILLUSIONED YOUTH!

YOUNG people are blase. They know too much. They're not made of the same character as their parents. Things come too easily in this heyday of small families. They take all we give them and look for more.

You know that attitude. It goes on: They are irreligious. They try the easiest way. We've trained them to look for short cuts to earn a living.

In a recent state conference of four hundred boys—juniors and seniors in high school—twelve of them sat around a table before loud speakers trying to decide what they should talk about in the discussion groups of their conference.

What did they ask about?

The foremost question was, "What kind of an education am I able to get? In view of the fact that I may be in the army soon, what shall I prepare for?"

The second question: "What are we as the future citizens of this country going to do about getting along with people of different races so that we can avoid what happened in Detroit?"

The third question dealt with religion. Does a boy have a right to be a conscientious objector on religious principles? Or is he only a conscientious objector if he has been reared in one of the war-denouncing religious groups? Are people more religious during a war? Is it real religion?

When the interlocutor put the question to the whole group to discover whether or not the four hundred boys believed people were more religious now, the vote, "Yes," was unanimous.

Like seventeen-year-olds, they saw only the surface. Prayer grows out of a definite need; there's no denying that. But isn't it true that religion always loses during a war? Churches are emptier and the reaction severe?

There are the heroic stories of de-

votion in the midst of danger and the proverb well established in these days that "there are no atheists in fox holes."

The generalization that people are more religious because of a war is a dangerous one, isn't it? But young people are watching. They are thinking. And they're looking for help. Let's not let them discover that the religion of their elders was only a stop gap "for the duration."

DEAF EARS

THE six-year-old was playing paper dolls.

She was completely absorbed in a world of her own creating.

"Wash your hands and come to supper," called her mother. "Hurry! Things are almost ready."

The six-year-old played on. Time passed.

"Where are you?" Her mother was impatient this time. "I called you a long while ago."

"You did? I didn't hear you."

"Of course, you did. Now wash your hands and come along."

"I'll wash my hands but I *didn't* hear you. I really and truly didn't."

And she really and truly hadn't heard. She had been so wrapped up in a world of her own imagination that she had been totally deaf to other sounds.

Not so different from the children of the heavenly Father, either. Most of us have acted like that at one time or another, I fear.

TO BE REPAIRED

Do you have a way of putting broken furniture in the attic? Not to keep it there, of course; just for temporary storage until you get around to fixing it.

That coffee table with one leg loose has been there for quite a while. Too bad you haven't gotten around to gluing it. It isn't a long

or difficult job. You just didn't happen to have the glue on hand and you thought it was better to put the table in the attic before someone knocked it over and broke the glass tray.

You'll stop and get the glue the day you get the material to cover the seat to your dressing table. You hadn't noticed how faded and frayed the present cover was until the afternoon all those women were coming to tea. You glanced around your bedroom, thinking how it was going to look to a lot of women—some of them strangers—when they came upstairs to leave their coats. Your eye lighted on that ugly faded cretonne and you rushed to the attic with it posthaste. That was how long ago? Oh, well, it doesn't matter. You'll fix it up some day.

When you get the glue to fix the coffee table, you'll get the special kind for mending china, too. Then you can fix the base of that lamp that always looked so nice on the table by the davenport. It looks forlorn enough now lying there on its side. But when it's been glued, and perhaps supplied with a new rayon shade, it will be as good as new.

You haven't anything like that in your attic? Oh, yes; you live in an apartment. No room for broken things you haven't time to mend? No corner of a kitchen shelf where a handle rattles around inside a cup? No bureau drawer with clothing that needs just a stitch or two to make it serviceable again? You *must* be a paragon!

But even a paragon may have broken resolutions tucked away, ready to be repaired for the new year. Perhaps they aren't really formal resolutions, just half-understood thoughts and desires to be a little better, a little kinder—it might be a little bigger than you are.

This is a good time to get them out and dust them off. Make them work.

They will be broken again—some of them. You have to count on that. In making resolutions you always figure in a certain portion of breakage as part of the overhead. When one breaks, you either repair it quickly and put it back to work, or you tuck it away in some dark corner to be repaired another year. You may throw it away altogether; but that's a wasteful habit. However, that's up to you.

BAD APPLE?—Are We Other Mothers' Sons Keepers?

"Do you suppose we'll ever get near that counter?"

I had been watching the butcher's movements so intently that I never saw Mrs. French until she spoke.

"Do you think there will be anything left when we get there?" I asked under my breath. "These women must have been eating pointless meals ever since Christmas, the way they're wading into that meat. Mrs. Gorman, over there in the blue bandana, is having company, and they've all brought their ration books. She has a fistful of books."

"Wish I was having that kind of company! I'm glad I met you. I was going to come over to see you, and this will save me a trip. She looked around to make sure we were not overheard. The women nearest us were strangers—from the defense village probably. It seems queer not to know everyone you meet when you're doing your week-end marketing.

"What's on your mind? Anything I can do to help?"

"It's Sammy. Or rather, it's Skinny. As you may have noticed, they've struck up one of these inseparable friendships that boys that age seem to develop. I was glad Mrs. Hartman invited Sammy to spend New Year's Eve with Mark and Tommy, because he talked about that for a couple of days, but now he's right back with Skinny again. And they worry me."

"They do? They seem like a good, healthy pair of youngsters to me. Mark likes Sammy a lot, but he's fond of Skinny too. . . . That silly name! But it's what the boys call him."

"No one calls him anything else. Perhaps that's one of his troubles."

"I don't see enough of him any more to know much about him. He and Mark used to fight and make up, and fight and make up; but lately Mark hasn't said anything about him."

"He's a likable boy. He has the best sense of humor. It's just that when he decides he wants to do something, no consideration for other

people can hold him back.—And he always manages to wiggle out of the consequences. There's a fussy sort of person two doors from us who's always after the boys about something. One day someone caught her cat and tied a sign around its neck, 'Keep off the Grass.'"

"Really? Perhaps I have a perverted sense of humor myself, but I think that's funny. If she's fussy, she probably had it coming to her."

"But this last thing has me really worried. Someone has been taking candy over at King's drug store and Mr. King tells me that it's always missed after Sammy and Skinny have been in there. He wanted to warn me that they were keeping their eyes open and that if the boys are caught he'll have to report it to the police. Never mind, I'll finish this later." She glanced significantly toward a woman standing near by who had turned her head as though she found our conversation interesting in spite of our low voices.

We talked resolutely of other things until it was my turn to wrestle with the problem of what meat to choose.

"I have to stop at the delicatessen for some of those special pickles. I'm going right home from there; so if you'd like to come around to the house for a while, I'll be there."

"I'll do that."

"I'll be looking for you."

I went into the parsonage by the rear door, so that I could drop my purchases on the kitchen table. The electric clock said quarter of eleven. I popped the meat into the refrigerator, started the percolator, and hung my hat and coat in the hall closet.

As I closed the closet door, I heard Mrs. French's step on the porch. I kicked one of Mark's knee-boots into the closet, closed the door again, and opened the heavy front door.

"Come in and get warm. I've just started some coffee for us."

"You shouldn't have bothered; but it does sound good. You could have knocked me over when Mr. King told me this morning he thought

Sammy was one of the boys who was swiping candy."

"Help yourself to sugar and cream. I can't say I feel sorry for Mr. King in the matter. He has every sort of contrivance to lure the boys into the store and get them to fritter away their money. Just the same, you don't want Sammy getting into bad habits or becoming involved with the police."

"I know that Sammy is no saint. Far from it. But I know he's not the ring leader. After all, Mrs. Lathrop, you know what Skinny's background is. Parents divorced, no religious background of any kind. I'm sure I can help Sammy to get over this phase, now that I realize what I'm up against. The thing that bothers me is, what's going to become of Skinny? That's what I wanted to talk to you about; and I know you'll talk it over with your husband."

"In other words, is Skinny to be cast into outer darkness while we look after the welfare of our own?"

"Exactly. Instead of drawing our sons away from the youngster, can't we draw him into the sort of activity that is wholesome for them?"

"You mean persuade him to come to Sunday school and Intermediate League and things like that?"

"Yes, and to help keep an eye on him generally."

"That's a little bit difficult to do at this age; but we could try."

"My husband thinks I'm always trying to remake the world. I'm pretty sure he will be all for direct action, forbidding Sammy to play with Skinny, checking up on what Sammy is doing and letting Skinny's parents worry about him."

"But they won't. He needs a man's guidance. He really gets no guidance of any kind from his mother. She hasn't even bothered to send him to Sunday school."

"That seems the logical place to start, don't you think? Could Mark and Tommy invite him, and perhaps have their teacher call?"

"I think that sounds logical. I'll talk to my husband. We can't do more than try."

Across the Desk



THE Christmas Day that has just passed had some features which will always distinguish it from earlier and later memorials of our Lord's nativity. In some respects, it was more extended in time than is normally given the day. It began in North America on Friday at 3 P. M., Eastern War Time, with a "fireside" Christmas message to America and to the world. We heard a re-broadcast of the address several hours later. Its solemn sentences, and especially the petitions to God with which it ended, we took with us to the midnight worship with which our congregation marked the festival.

During the forenoon of December 25, we heard the King of England deliver his "annual" Christmas message to the people of Great Britain, to the British Commonwealth of Nations and to the comrades in arms of the Allies. Thence the radio made us one of the vast company that were the deeply-moved "unseen audience," listeners during a program for and by the armed forces of the United States. How marvelous is this radio medium of communication! A comment by Milton J. Cross in charge of the army hour was literally true—generals and private soldiers, admirals and bluejackets, choirs of men and of women, exercises on board ship, in hospitals, in training camps, and at air fields, and, as the climax, actual two-way conversations between men far away and their families "at home."

Home! What that small word signifies in affection and esteem permeated all the programs. "From those away to those at home" was messaged from every absentee and wished by every household. The nearest parallel in universality was the group of hymns and carols. They carried the people's longing for peace and the implication that war is in discord with God's will for the world.

One also realized that the church has had a large place in providing ideals and values for the home. The

sort of family and home circle which the men and women in the armed forces fight to preserve is of the Bible's making. The songs sung are the hymns learned in early youth. They express the ties binding the absentees to their communities and make them eager to return "home" and they are Christian ties.

CHURCH AND STATE IN MISSIONS

No charge of inconsistency can be brought against Lutherans in the United States and Canada relative to ecclesiastical and civil relations unless over-emphasis of the separateness of the two "powers" be presented. Yet there are occasions when the Church is indebted to the state for an exercise of its authority in behalf of some person or privilege which involves the propagation of religion.

Take for example the arrangements for the repatriation of missionaries interned by the Japanese government in China. The action of the state departments of the United States and Canada and (we assume) the Japanese ministry of foreign affairs were employed to identify, assemble, and provide safe passage for these persons. Only governments could be authoritative parties to the arrangement. The churches whose missionaries were rescued and enabled to return to their homelands are sincerely grateful for the accomplishments of the U. S. and Dominion officials. We are not less appreciative because Japanese internees were sent home in exchange for men and women abroad for the Gospel's sake. Their governments could have disavowed obligations, since the missionaries and their sponsors had accepted sole responsibility for remaining after they had been warned of danger.

Older Lutherans in both America and Europe will remember that following the first World War, civil au-

thorities gave permission and protection for the resumption of work in fields where international conflicts had "orphaned" mission fields. A case in point was the action of the British government by which areas in Africa were reopened to the German societies that had established Christianity in what became British mandates or colonies. In other areas similar recognitions were extended, to the great advantage of the people.

A blunt way of recognizing the power of the State in relation to the work which the Christian churches initiates and develops, becomes apparent when "visas" are refused missionaries who seek opportunities to preach the Gospel. There was a time not many decades ago, when Thibet was reported as excluding Christianity from its borders. Rumors "from a source usually reliable" are current that the secretary for foreign affairs in one of the South American republics kept Protestantism away from his country by the simple expedient of refusing visas to anyone suspected of intentions in behalf of non-Catholic missions. In Mexico under the Calles regime a law was passed which required ministers of all ranks and denominations to be native-born; not even naturalized citizens were privileged. The highest ecclesiastic of the Mexican Church, the Archbishop was required to sojourn in the United States while this law was in operation.

On the other hand, an open partnership of the civil and ecclesiastical powers has often been advantageous to the Church, at least for a time. In earlier centuries of the Christian era, the conversion of the king or the emperor or a chief officer of the state was deemed the equivalent of converting the people. Russia's acceptance of the faith was deemed complete when Czar Vladimir adopted it for his empire: he ordered the people baptized and was obeyed.

Humanly speaking, evangelical faith as confessed and taught in Germany by Luther and his Wittenberg brethren was enabled to survive by the sponsorship of the Elector Frederick and other powerful princes. By the peace of Augsburg (A. D. 1555) the position of the state in ecclesiastical affairs was given primacy in the agreement that "the religion of the prince should be the religion of the province."

In America and Canada, thanks to the numerous denominations that have settled on the Western continent, religious freedom has not only been individual, but allowed to communities of believers. Some very sensational experiences are on the records of the last two centuries. Recently the whole question of relations between Church and State has been reopened, as "ideologies" of the social order have emerged from the vast progress made by discovery, education, invention, and production. By coincidence, a great war has compelled the Church to interrupt its plans for evangelizing the world. With the cessation of combat and in the deliberations for peace, the freedoms announced by or for the United Nations will seek expression in the terms accepted. In them Lutheranism will be either an active principle or an attitude to be ignored.

This Epiphany and our Boards of Foreign Missions face a situation fraught with the greatest importance since 1517 when evangelical faith escaped from hierarchy and restored the priesthood of believers to the kind of functioning for which divine grace equips them.

A MISTAKE

THE LUTHERAN suggests that careful attention be given moral principles by those who issue news from the government. Silence is explainable and defensible, but exaggeration is sure to rebound and destroy confidence in its source. We assume the office of public information is the agency in need of instruction.

Under date of December 22 and of the 23d, broadcasts and the daily papers to which we have access gave primary emphasis to the war casualties that, it was foretold, would be suffered by our armed forces in combat with the Axis powers during the next six months or year. The similarity of the releases, both printed and spoken, indicated their common origin. They must have been cleared by the censors: no news agency would risk passing out that sort of data unless a "legitimate" source has released it.

For several reasons, we feel that the agencies by whom the press and radio receive directions for their news stories should be cautioned. First of all, exaggeration when done deliberately is deception. Unless the

records for employment in war industries and the consequent production of material have been falsely reported; unless the number of persons who have left the pursuits of peace has been misrepresented; unless we are all mistaken about such obedience to rationing, response to war loans and restraints of travel and assembling, the response of the nation to support of the war effort is about as near 100 per cent as human nature ever grants.

No one contemplates quitting. The determination to compel unconditional surrender of our enemies is popularly approved and confidence in the efficiency of our troops in action grows with every combat, even though "great loss of life" is frankly told us. It has been said ever since Pearl Harbor that "no push over" could be expected, and our strategy has matured slowly out of respect for our enemies' tenacity of purpose to win.

The hope, enkindled by victories, that the war would end soon had some basis on which to place confidence. Engagements had resulted in advances of the United Nations and in withdrawals of the Axis armies. Mr. Churchill announced months ago that we have entered the beginning of the end after passing the end of the beginning. Of course no one in authority has really dated the final victory.

But to accuse the people of complacency is an erroneous conclusion. Of course they want the terrible struggle to stop, and to stop soon. Of course serious thought is applied to preparations for a peace regime when some twenty million of the population will be affected by return to civil life. But to interpret this as complacency or premature relaxation of the war effort is either stupidity or some sort of propaganda back of which is an ulterior purpose.

Spotlight in South America

(Concluded from page 7)

must strive ceaselessly, energetically and sincerely. Nothing must be allowed to swerve us from that purpose. Excellent beginnings have been made. We have our high school, Trinity Academy; we have our promising Training School for Catechists; we have an unusual opportunity to acquire by purchase the

The Rev. Carl-Erik Wenngren

whose picture appears on page one was sent to America from Stockholm, Sweden, for special services among the prisoners of war in Prisoner of War camps, is a graduate of Uppsala University and was ordained by the Diocese of Stockholm. He served the Stockholm Cathedral and was appointed associate national secretary of the Swedish Y.M.C.A. His appointment as special visitor for prisoners of war was made by Archbishop Erling Eidem, primate of the Lutheran Church of Sweden, at the request of the World Council of Churches' Ecumenical Commission for Chaplaincy Service to Prisoners of War.

Born in Norway and educated in Sweden, Pastor Wenngren studied in Belgium, Luxemburg and Germany, and is admirably fitted for his task.

Arriving in December, Pastor Wenngren took up his duties immediately, and has already visited various of the prisoner of war camps carrying the message of the Church, conducting Communion services and other functions of the ministry. He is charged with organizing the religious activities in these camps, and after his first round of visits will report concerning the needs of the prisoners and plans for future service to the War Prisoners' Aid of the World's Committee of the Young Men's Christian Associations, under whose authority and jurisdiction he is operating.

Model Educational Institute in Georgetown. While not ignoring other vital aspects of our program, let us address ourselves in dead earnest to the great task of training high-grade catechists and teachers. You see, we Guianese have got what it takes. We have talents, ambition, character and potentialities. But we do lack opportunity. Give us opportunity, and in due time we will have an autonomous church."

The rain had ceased. The hands of the clock stood at midnight. A group of baboons split the quiet and dark of the night with their throaty, frightening roars. The waters of the Demerara lapped musically against the river banks. We curled up in our hammocks, content that we had gathered valuable information, had pricked through the dark into the thoughtful minds and faithful, earnest hearts of our comrades and that definite gestures and plans would be made to woo the charming maiden, "British Guiana," into the Kingdom of God.

THE PRIORITY OF HUMAN NEEDS

By Nathan R. Melhorn

Jesus Defied Dictates of Party and Tradition in Practice and Precept
Sunday School Lesson for January 16. Mark 2: 15—3: 6

THE Gospels are at once revelation and illustration. They reveal the divine will for human conduct and they illustrate the errors and deceptions of men and women. Traced to their final applications, the individual is the party at interest in our Creator's plan of salvation; but where groups and governments express traditions and absorb men's and women's capacity for higher loyalties, then Jesus deals with parties.

A Modern Illustration

Recently public notice was directed toward controversies in the United States Congress. The complaint was made and repeated that the representatives of the people are "playing politics." The indictment declared that the honorable gentlemen of the House and Senate are getting ready for 1944's elections and subordinating sound legislation. Even the nation's highest officials do not escape criticism. Zeal for personal rewards and for party advantages warp the judgment of all concerned, it was alleged.

Such has always been characteristic of human conduct under party influences. John Doe is by nature very gullible. He permits himself to be misled by this subjection of higher to lower loyalties. It seems impossible to teach him that the one thing of which he can be sure is, that "the objectives of his party" will be set before him as the paramount appeal for his support, and he must discern what is right and just.

Something similar to this is exactly what happened to the Lord Jesus. Very early in the period of his public ministry, there were leadership groups who watched with increasing jealousy the growing esteem of the people for Him and His message. Jealousy is worse than blindness. It distorts vision and makes good look like evil.

The critical opposition to Jesus which St. Mark has narrated for our instruction in righteousness had two phases. In each, His disregard of false applications of the Jews' Sabbath laws was the basis of accusation. Jesus and His disciples, to satisfy their hunger, plucked, threshed, and ate wheat on the Sabbath day. In the second instance, He demonstrated His power over the human body by a miracle of healing. This also happened on the Sabbath day. He was promptly accused of having established a dangerous precedent. He had done on the Sabbath day what could have been held over until the next day. He had overruled the au-

thorities of his day concerning a major item in their inheritance from Jehovah.

In Public Interest

The Sabbath regulations which our Lord ignored were attached to the third law of Moses, "Remember the Sabbath day to keep it holy." This commandment has more than individual significance, because hallowing the seventh day, while applied to individuals, was also a community and national regulation. One might say that in addition to its economic, moral, and personal connections, the regard for the law was also one evidence of the distinctive position of the Hebrew people in the family of nations. It is highly probable that our Lord's attitude toward what would now be called international relationships was under constant scrutiny, not only by those who occupied ecclesiastical positions amongst the Jews, but also by the leaders of the political parties that stood out prominently during the period of Jesus' ministry.

It is apparent that there were two lines of cleavage amongst the people. One of these could be described as religious, while the other was civic. The party of the Pharisees was not numerous but it was prominent. It made evident at every opportunity a meticulous regard, not only for the general tenets of the Mosaic covenant, but for the traditions which the observance of these principles had acquired in the passing of centuries. Some conception of the extent to which traditions had furnished acceptances is indicated by a statement which appears in the lesson helps provided by the *The Lesson Commentary* for 1944. It is stated there that 1,520 Sabbath regulations are on record,

DAILY BIBLE READINGS

January 10-16

- M. The Question About Feasting. Mark 2: 15-17.
- T. The Question About Fasting. Mark 2: 18-22.
- W. The Question About the Sabbath. Mark 2: 23-28.
- Th. Healing on the Sabbath. Mark 3: 1-6.
- F. Recipients of Jesus' Mercy. Mark 3: 7-12.
- Sat. Blasphemy Against the Holy Spirit. Mark 3: 22-30.
- S. Doing the Will of God. Mark 3: 31-35.

the intent of which was "to safeguard the Sabbath." Regard for such multiplicity of rules was obviously impossible. As a matter of fact, a series of methods to circumvent the regulations had been devised.

The attitude which Jesus took toward these regulations was not hostility to the original Mosaic commandments, but to the artificial over-lay of prohibitions and ceremonies. Mark records his comment, "The Sabbath was made for man—not man for the Sabbath."

Political Influences

There was another group whose disfavor Jesus acquired very early in His ministry. Mark gives them a name—the Herodians. The term can mean only one thing: namely, a group headed by Herod and his dynasty who considered that Israel was better off while enjoying the protection and favor of the Roman government than it was in the days when it had its own political leaders, such as the Maccabees whose period of power began 166 B. C., and lasted for about one hundred years.

The character of the successors of the first prince Judas Maccabeus grew weaker, and finally strife within the family gave opportunity for Rome to take over, although Herod was vested by Pompey with great local authority.

Although revolt against the Herodians was in fact rebellion against Rome, there was a nationalist group among the Palestinians who participated in efforts to restore Jewish autonomy. They were known as Zealots.

Brief references are made to these groups, Pharisees and Sadducees, Herodians and Zealots, because Jesus' insistence on regard for the Mosaic fundamentals. His impatience with symbols and appearances of obedience to Jehovah made Him critical of the tenets and leaders of all classes.

The responses of the multitudes, now to one accusation and then to one from an opposing party, are as clear an evidence of the power of prejudiced leaders as one can find in all history. It was against such hypocrisy that our Lord protested.

One finds similarities in some of the reactions to the Gospel of Christ in our day. We too have the conflicts of traditionalists and liberals, between reactionaries and revolutionists. And the Church must watch its step or be captured by one or the other of these "trends."

THE YOUNG PEOPLE

By Amos John Traver

Purity Before Pleasure—1 Corinthians 6: 15-20

"THE man of purity is the man of truth in his passions, appetites, habits and will. 'Thou shalt not' will fade into 'I have no taste or time for that,' when Christ has proper place in my life." So wrote Robert E. Speer three decades or more ago when he and John R. Mott were going up and down the country confronting young men with the living Christ. Purity is popularly considered a negative virtue. If we keep from certain faults, we are considered pure. Rather it is a positive virtue. It is an expression of the meaning of Christ in our hearts.

Purity does not deny that a man has animal instincts, but it does demand that they be mastered for his good and the good of society. To be impure is to act the beast, or to allow beastly thoughts to dwell in our minds. The danger in risqué stories, in suggestive pictures, and in books and magazines that feature sex, is clear if we understand how they influence our thinking and our doing.

The very contrast in terms suggested by our topic is suggestive of the common thought with regard to impurity. There is really no connection between purity and pleasure. They are opposites. It is a delusion far too widespread that we must choose between them. Lasting pleasure comes only to the pure. Impurity condemns the body to weakness and pain. It dulls the mental processes and takes away the power of the enjoyment of any intellectual pursuit. It steals away the sense of security from the soul. The impure man knows he is not right with God or his fellow men. He can have no peace. No wonder impurity sends so many thousands every year into our mental hospitals.

There are three general attitudes with regard to impurity: indulgence, indifference and ignorance.

Indulgence

One of the most subtle lies affirms that it is necessary for men and women to try out the sins of impurity. It suggests that because we are born with desires and instincts that they should certainly be exercised. "What is natural to man cannot be sinful," says this false philosophy. The Bible says something quite different: "The natural man is at enmity with God." Jesus said that

we need to be born again. This second birth comes when we accept Christ as our Saviour and are baptized. We become "new creatures" and cannot be satisfied to live a life of self-indulgence.

"All sin, full-grown, bringeth death." Every physician knows what this means. During the first world war, I served as camp pastor in Base Hospital Number One, New York City. In that war there were not chaplains enough properly to look after their men. It is quite different in this war. At this hospital there was no chaplain, but a number of camp pastors representing different communions cared for the spiritual needs of our soldiers. The hospital grew, barracks after barracks, till it cared for ten thousand men. At first there were two wards set apart for mental cases. When the casualties from the battlefields began to come in, the population of this ward grew and many wards were added. But the inflow of patients was not all from wounds, or shell shock; but many came because of social diseases. It seemed so pathetic that young men who were needed to fight the battles with the enemy had been beaten in the battle with their own passions. I remember some of these pitiable cases and in that remembrance can have no compromise with those who for profit or for pure devilishness tell our young men or young women that illegitimate sexual indulgence is not dangerous.

Tennyson wrote, Sir Galahad speaking:

"My good blade carves the casques of men,
My tough lance thrusteth sure,
My strength is as the strength of ten
Because my heart is pure."

It is manly, womanly to be pure. Indulgence is sin.

Indifference

There are those who minimize the sinfulness of impurity. They are strong and master their passions with stoic calm. But they feel no responsibility for their weaker neighbors. Their danger lies in their fancied scrutiny. Playing with temptation is bound, sooner or later, to issue in sin.

Do you remember that old story that used to be in my fifth reader? The woodsman was chopping down a tree and found a snake, stiff with cold. He

took the snake into the cabin with him and placed it before the fire. When the snake thawed out it bit the hand that had saved it. Passions cannot be trusted any more than snakes. When we think we are most secure we may be in our greatest danger. Most sins of impurity are not deliberately planned but come from emotional storms that catch us in unguarded moments. We are in danger when we are indifferent to our danger.

Ignorance

"Knowledge is power," so we are told. But this proverb is badly applied when it suggests that we must sin to know sin. St. Paul wrote, "I would have you wise unto that which is good and simple (ignorant) unto that which is evil." "Knowledge is power," over impurity when it is knowledge of its sinfulness, and of its peril. Ignorance of impurity so far as experience is concerned is the only safe way.

Phillips Brooks said in one of his great sermons: "It is an awful hour when the first necessity of hiding anything comes. The whole life is different thenceforth. There are questions to be feared, eyes to be avoided and subjects which must not be touched. The bloom of life is gone." That is the tragic end of indulgence. In this case at least, "If ignorance is bliss, 'tis folly to be wise."

How can we impress upon our young folks the need for purity? Juvenile delinquency is a major social problem and most of its seriousness is involved in a rising tide of impurity. Young girls hanging around our camps and in the towns where our soldiers find recreation, seeking thrills! How can they be reached with the warning they need?

Christ is the only safeguard for these young folks and for all of us. To realize His presence is to be sure that He would approve of no compromise with evil. Many a boy has kept straight because of a good mother. He would not want to do anything that would hurt her, if she knew. How much more powerful is the realized presence of Christ. He forgives sin, when we sincerely repent. He guards us against yielding to temptation when we give Him mastery of our lives. "Blessed are the pure in heart for they shall see God." You may change that verse to read, "They that see God will be pure in heart." May our spiritual perceptions be so awakened that we recognize the presence of God.

* * * *

TO LEADERS: Topic date, January 16.
Next topic, "Others Before Self."

For 1944 the senior topics are to be treated on this page. This is due to the war situation that has taken so many of our young people away from their home churches. Seniors and intermediates must take their places.

A Grand Story of an Important Man

Burma Surgeon. By Gordon S. Seagrave. Norton. 295 pages. \$3.

AMERICAN Baptist missionary surgeon, Gordon Seagrave, found jeeps in the jungles of Burma long before General Stilwell brought them there to haul out the remnants of an army. Packing in their tiny frames more versatility and usefulness than the little all-purpose army cars, the simple native girls schooled by him as nurses have become almost as widely praised as their far-famed teacher. Eighty pounds of power—medical, surgical, religious, social, mechanical—these wee women of the North Shan States were the trusted assistants of American and English medical corpsmen in one of military history's most difficult retreats.

Dr. Seagrave transformed shy Karen, Kachen, and Shan girls into confident midwives, anesthetists, and surgical aids. In five to seven years he made competent nurses of these daughters of dusky tiger-hunters. The girls are so skilful that physicians fresh from internships in this country's top-flight hospitals stood by in eye-bulging astonishment to watch them probe for shrapnel fragment, etherize as many as five surgical patients at once, mold a plaster cast, or control a malarial chill. Frequently their masterful practice went on while hostile bombers were raining fresh death about them.

Always in those twenty training years before war came to Burma, Surgeon Seagrave labored with the urgency and thoroughness of one who knows intuitively that a sharp crisis is soon to test his work. Especially through the 1930's he saw the whirlwind hour greatingen and darkening, and made all haste to prepare his surgical team for it.

Forced by the lack of adequate buildings, beds, and instruments to practice what he calls *wastebasket surgery* (a basketful of instruments which he salvaged at Johns Hopkins as an interne served him for five years) he became an improviser and opportunist of the most resourceful variety. So when brass hats gave him and his girls the impossible task of setting up a four hundred-bed hospital in about a week, he said, as does General Somervell,

"The impossible we do right away."

Almost as impressive as his testimony to the skill and winsomeness of the "tiny lived heathen" who made up his missionary and military medical unit, is Dr. Seagrave's enthusiasm for the English Friends' Ambulance Unit. These peace-loving friends of war's victims always seem to be at hand when they are needed most. Their admirer writes of them: "Friends are funniest Englishmen I ever met. They pick those blood-covered patients up in their arms as if they were sweet and lovely."

Here and there *Burma Surgeon* reveals the spiritual intensity of its author-hero. Flash after flash of whimsical wit shines through his narrative. The endurance and boundless energy of Seagrave and his associates are tonic. Readers will hunger to meet the man who could teach the Burmese to tap new sources of vigor at the end of a desperate day by singing simple and majestic Christian hymns.

After you have read this book you will bracket the name of Gordon Seagrave with the mighty medical missionaries of modern times: Wilfred Grenfell, Paul Harrison, Albert Schweitzer, and Walter Judd. In this Burma surgeon the travail of Adoniram and Ann Judson in opening Christianity's first road into Burma is once more justified.

F. EPPING REINARTZ.

Brothers in Suffering

Burma Diary. By Paul Green. Harper. 58 pages. 50 cents.

THIS brief book, in paper covers, is a classic of the war. It consists of entries made in a diary between December 1941 and July 1942, as the Japs invaded Burma.

Paul Green was in Rangoon when the first bombs fell. Then he drove an ambulance for Chinese soldiers who came to Burma to fight. He cared for wounded and dying men. Lastly he took part in

the desperate retreat out of Burma.

But this is not Paul Green's story. It is the story of the impact of terrifying events on bewildered men and women. It is an eloquent description of the brotherhood of suffering which binds together peoples all over the world in this tragic time. G. E. R.

World Redemption

Concerns of a World Church. By George Walter Buckner, Jr. The Bethany Press. 128 pages. \$1.25.

DR. BUCKNER, editor of *World Call*, has written a timely and significant book about the ecumenical idea. The concept of "one world" is not new, but in this day the church has a magnificent opportunity to develop the sense of mutual human interdependence in an interrelated world.

This book sets forth in a striking and helpful manner the ecumenical outlook and problems of the church. It deserves wide and thoughtful reading, and certainly will lift our vision and move us to discussion and action.

Especially significant are the chapters on "The World Church and Rising Nationalisms," "Obligations of the Church to a Warring World," "The Church's Stake in a World Order," "The Church Looks at Race," "The Church and Human Freedom," "The Mission of the Church to Its Members."

Facts are persuasively presented in this volume. Its message should influence the future conduct of all who read and study it. Let it be remembered that the church is the possessor and spokesman of great concerns and that world-redemption is its goal.

WILSON P. ARD.

Kierkegaard's "Sermons"

Edifying Discourses. By Soren Kierkegaard. Translated by David F. and Lilian M. Swenson. Vol. I. Augsburg House. 123 pages. \$1.50.

A HUNDRED years ago a young Dane, educated for the ministry but never ordained, wrote some "sermons" that would never be heard in a church. Just as paradoxical is the fact that they should now be translated as a message to Americans.

Those who know contemporary theology, however, recognize that this long-dead Dane is the strongest living force in our theological world. Dr. Swenson was one of the first to become conscious of his importance and thereby has placed us heavily in his debt.

In these *Edifying Discourses*, which are to be published in four volumes, Kierkegaard speaks his thoughts directly. Hence they are easier to understand than the indirect communication of his other books. They discuss a "religion of immanence" rather than the "transcendent" religion with a specifically Christian sense of sin. This is due to Kierkegaard's scrupulous honesty and his determination never to say more than he had experienced.

Do not read these "Discourses" for mental or spiritual relaxation. Kierkegaard writes for those who wish to take Christianity with the seriousness it deserves.

JOHN SCHMIDT.

The Apostle, Sholem Asch's story of St. Paul, outsold every other novel in America during the Christmas season.

Rays from the Pacific Northwest

ALASKA LUTHERANS IN GOOD HANDS Congregational Improvements Reported

By EDWIN J. JOHNSON

SINCE the twenty-fifth anniversary service, the stock of the United Lutheran Church has gone up a few points. There were others besides Lutherans who listened in on the broadcast. They learned something, and were not hesitant to say so. More and more we are being accepted as a leading group of Christians. *The Protestant Voice*, weekly religious paper, is doing its part, thanks to Dr. Paul H. Krauss. From Medford, Ore., to Juneau, Alaska, and east to Spokane, Wash., and La Grande, Ore., the anniversary was of great importance to U. L. C. A. folks.

Up in Juneau Pastor Herbert Hillerman is doing a great work. In looking over the summary sheet for the annual Every Member Visitation, every item stands out informing the congregation in graphic manner. The weekly pledges for current expenses, benevolence and building fund are itemized and totaled, showing at a glance what can be expected. During the summer months and part of September, Pastor Hillerman took care of the work at Sitka, which included regular pastoral work, superintending the Center for service men, and janitor work. A triple job indeed. During that time Student Albert Alsop of Western Seminary took care of the work at Juneau. Now that Pastor Dana Johnson is well situated at Sitka and Pastor Hillerman at Juneau, we know that Alaska is in good care.

The members of *St. Paul's Congregation, Vancouver, Wash.*, have recently purchased a parsonage for Pastor L. C. Weitzenkamp and family; \$2,250 has already been applied to the purchase price. A community Sunday school has been started in a new residential district.

The United Lutheran Congregation of Eugene, Ore., the Rev. J. L. Sawyer pastor, has improved its building for worship and as a parsonage. The first floor has been enlarged, making a more attractive place for worship, and the second floor was arranged to accommodate the pastor's family more comfortably. The work was done by the men of the congregation.

Pastor Werner Jessen tells some revealing facts about the attendance of the *Women's Missionary Society* in his church at Camas in October. As compared with last year, it was a 12 per cent increase this year. The banquet was attended by 160 this year. This in

spite of gas rationing, is an indication that our people are eager to share in the promotion of the Lord's work.

Fall Conferences

The Southern Conference met at Camas, and chose the following officers: the Rev. John L. Cauble, Longview, president; the Rev. E. J. Blenker, The Dalles, Oregon, secretary-treasurer.

The Northern Conference met in St. Paul's Church, Seattle. Officers chosen were: the Rev. K. Simundsson, president; the Rev. Edwin Bracher, secretary; Mr. George Rohr, treasurer. Two interesting and helpful papers were read at this session: "Problems of the Day and Pastoral Counseling," by Pastor Fred Lucas, and "Christian Family Life," by Pastor Stanley Holman. Mrs. Harry K. Bell spoke in behalf of the Deputation Fellowship School of Missions. Mrs. Bell is president of the synodical Missionary Society.

Apropos of the times, peace meetings are being held in every city and plans are talked of for a better world order.

The folks of the Roman persuasion, according to the *Catholic Northwest Progress* are also busy. They insist that the Pope should be invited to the peace table when the time comes, but not to overlook the fact that representatives of all other religious groups should be invited. That is a generous gesture. Or is it an effort to secure such support from other groups that they themselves can make more progress?

Through the Home Missions Committee of synod, the work is being strengthened and visions of new fields lie ahead. The work at St. Mark's congregation, Bellingham, will be given special attention. New work is possible in the Portland area. Four congregations of synod will become self-sustaining. Zion, Camas, the Rev. Werner Jessen pastor; Trinity, Longview, the Rev. J. L. Cauble pastor; American Church, Salem; M. A. Getzender, D.D., pastor; and Immanuel, Centralia, the Rev. Fred Lucas pastor.

The Lutheran people of Everett had the opportunity to have a week of Bible Conference beginning November 28, with Dr. Samuel Miller and the Rev. O. Gornitzka of the Lutheran Bible Institute of Minneapolis, as the speakers. Much good resulted.

Next we are looking forward to the *Pre-Lenten Retreat at Longview*, with the Rev. Oscar Carlson, Director of Evangelism, as the speaker. This will be held January 31 and February 1.

Lutheran Pastoral Association of Harrisburg and Vicinity



Most of the members of this Association are pictured here just before the dinner hour of their November meeting, held in Augsburg Church, Harrisburg, Pa. (Seated, left to right)—Stewart W. Herman, D.D., Zion Church, Harrisburg; Edward S. Frey, Trinity, Lemoyne; Harner R. Middleswarth, Trinity, Hershey; Harry Hines, Civilian Public Service Camps, guest speaker; Amos M. Stamets, D.D., Augsburg, Harrisburg; Alton M. Motter, Redeemer, Harrisburg; Harrison Ziegler, Shoop's, Colonial Park; Harold C. Fry, S.T.D., Keller Memorial, Shiremanstown; and Robert L. Meisenholder, D.D., Trinity, Harrisburg.

(Standing)—Robert L. Benner, Salem Church, Oberlin; Malcolm D. Shutters, Trinity, Mechanicsburg; Stanley Billheimer, D.D., Palm United, Palmyra; Ralph C. Sloop, St. Paul's, New Cumberland; John S. Bishop, Zion, Goldsboro; George T. Miller, St. Paul's, Harrisburg; M. R. Hamsher, D.D., President, Central Pennsylvania Synod; George F. Harkins, Zion, Penbrook; Ralph R. Bergstresser, St. Peter's, Highspire; Grayson Z. Stup, D.D., St. Matthew's, Harrisburg; Jacob E. Rudisill, D.D., Christ, Harrisburg; Joseph D. Krout, D.D., Secretary, Central Pennsylvania Synod; Howard F. Bink, Trinity, Camp Hill; E. Martin Grove, D.D., Bethlehem, Harrisburg; and Lewis C. Manges, Memorial, Harrisburg.

The Rev. Alton M. Motter is president of the Association and the Rev. Harrison Ziegler secretary-treasurer.

Maple Leaves and Beavers

DEVELOPMENT OF LUTHERANISM IN CANADA DUE TO U. L. C. A. Waterloo and Saskatoon Educational Institutions

By N. WILLISON

THE celebration on November 14 of the Silver Jubilee of the United Lutheran Church in America was probably unanimous so far as congregations in Canada are concerned. I have had no report of exceptions, and I think from the spirit manifested that I can safely make even so sweeping a statement. It was a big event, and the Church of Canada has many good reasons for taking part in the rejoicing. The quarter century that has elapsed has seen big developments in Home Missions and in Education. The Church has grown in numbers, in resources, and in confidence. She has secured a new recognition and respect. Lutheranism in Canada means more to Canada now than it did twenty-five years ago. Much credit for this development is due to energetic and timely support from the Boards of the United Lutheran Church and to the leadership of the whole Church.

Saskatoon Seminary

has passed an important milestone and looks eagerly forward. The campus has a greater population now than at any time since the days of the Junior College. Two seminaries are working in close co-operation under a strong combined faculty. Five synods are represented in the student body. The great need now is building expansion. All indebtedness has been cleared so that attention can be concentrated on new things. Residence accommodation is now taxed to the limit. A modern building is required. The thoughtful generosity of friends to the institution everywhere is a source of great encouragement. Recently a Seminary Auxiliary was formed that has entered upon its work with enthusiasm. Mrs. A. Goos of Saskatoon is the president and is an alert and energetic leader. The membership has been growing rapidly, and at the last report was about 150.

Of no little help to the seminary has been the recent development in Trinity congregation. The new church is a "thing of beauty" and correct liturgical appointments. It invites to worship and attendances have been increasing. The services of Miss Gillstrom as parish worker and assistant to Pastor Goos in visiting and in Sunday school and Young People's work are bringing encouraging results. Definite hopes of progress have been aroused. Saskatoon is an educational center and is likely to become more and more a Lutheran educational center. The whole Church should take note of its strategically favorable position and place it on a basis of adequate service, not only for the church of the present but for the church that is to be.

Conditions in Manitoba Synod

Things are happening in congregations of the Manitoba Synod. Recently

it was my privilege to preach to the congregation of Pastor Voellm in *Luseland, Saskatchewan*. The situation cheered me. The attendances and the offerings were large and the general attitude of the people was heartening. The pastor and his wife are evidently doing very good work. Until a few years ago there were two churches in the parish, but shortly before the arrival of the present pastor one of the congregations succumbed to the proselyting activities of one of the many small sects that are so aggressive in Western Canada, and left the Lutheran Church. The remaining congregation is made up entirely of farmers, and 80 per cent of them had their crops totally destroyed by hail last August. Nevertheless they have increased their pastor's salary and have paid the apportionment in full. They are also active in support of their young people in the Canadian Armed Forces. It was good to be among them.

A similar experience was mine in the parish of Pastor Alexis Koski at *Wapella*. His people are also farmers, but he has more of them and their crops were excellent. The three services held were largely attended and the offerings were large. The pastor and people were rejoicing over their ability to make a large payment on their church indebtedness. Most of Pastor Koski's work is in the Finnish language.

Canadian Lutheran Chaplains

There are now fourteen Lutheran chaplains in the Canadian Armed Forces and a fifteenth is expecting an early appointment. Of these seven are members of the United Lutheran Church, two of the American Lutheran Church, two of the Norwegian Lutheran Church, and three of the Missouri Synod. One is serving in the Mediterranean war zone, two are serving in England and the rest in Canada. Ten are in the army, three in the air force and one in the navy.

H/Capt. W. Rossbach, Wetaskiwin, Alberta
H/Capt. George Innes, Kentville, N. S.
H/Capt. G. F. Durst, Canadian Army Overseas
H/Capt. H. Merklinger, Canadian Army Overseas
H/Capt. F. L. Howald, Canadian Army Overseas
H/Capt. E. O. Walker, Wainwright, Alberta
H/Capt. Martin Oygard, Camp Shilo, Man.
H/Capt. John Miller, Prince Rupert, B. C.
H/Capt. A. F. Otke, Camp Borden, Ontario
H/Capt. I. J. Saugen, Vancouver, B. C.
Flight-Lieut. E. Krempin, Calgary, Alberta
Flight-Lieut. C. R. Cronmiller, Trenton, Ontario
Flight-Lieut. P. Janz, Winnipeg, Manitoba
Chap. W. Goos, R.C.N., Esquimalt, B. C.

The following is a statement of the contributions made to the treasury of the Canadian Lutheran Commission for War Service by the various bodies of the Lutheran Church in Canada for the year 1943, according to a report furnished by the treasurer:

Norwegian Lutheran Church...	\$2,238.35
American Lutheran Church...	1,067.48
Nova Scotia Synod.....	535.41
Canada Synod	402.00
Manitoba Synod	314.36
Augustana Synod	220.04
United Danish Church.....	108.42
Missouri Synod	100.00
Royal Norwegian Air Force....	12.50

To THE LUTHERAN and all its readers sincere good wishes for a joyful Christmas and a Happy New Year.

Twin City U.L.C.A. Convention

(Continued from page 2)

tion—over half of the country's supply being mined here; so it is really the very heart of the war effort. It is also the heart of the nation's bread basket, being the center of the flour milling industry. It is second only to Chicago in the meat packing industry; near the top in dairy products, potatoes, and lumber. Is it pride to say that Minnesota is the most important state in the Union? Just imagine trying to get along without its products!

Words fail to tell of its natural beauty, with its ten thousand lakes and streams; its recreational facilities, famous for hunting, fishing, and golf; its salubrious climate—military statistics prove this by the average health and size of its service men; its culture and educational standards. Some of these will be dealt with in future articles.

So come to Minnesota next fall and see for yourself. We are sure you will leave, as did the Queen of Sheba after visiting Solomon, and say, "Howbeit I believed not the words, until I came, and mine eyes had seen it: and behold, the half was not told me."

W. P. GERBERDING.

Central Illinois News

CENTRAL CONFERENCE HOLDS INTERESTING CONVENTION

By NILS EINAR REISTAD

DAMP weather failed to dampen the spirits of the pastors, lay delegates and visitors to the twenty-fourth annual convention of the *Central Conference of Illinois Synod* held in Grace Church, Peoria. The homes of the members were thrown open to the visitors and the hospitality of Pastor K. Bruno Neumann and his people was greatly appreciated.

The Rev. Kenneth T. Knudsen of Beardstown was liturgist and celebrant at the opening Communion Service. The Rev. Ray C. Zumstein of Mt. Pulaski, president of the conference, preached on "Peace in These Days." The following new members were presented to the conference: Pastor Dwight A. Filkins of Oxville and Bluffs Parish; Pastor Lyman H. Grimes of Luther Memorial, Quincy; Pastor Paul T. Hersch of Trinity Church, Carthage; and Pastor Wilson E. Touhsaent of Luther Memorial, Springfield. Pastor Hugh Peyton, also a new member, is in the employ of the Board of American Missions in Puerto Rico.

Pastor Zumstein and Mr. J. Orville Collins were re-elected president and treasurer respectively. The Rev. K. T. Knudsen was elected vice-president and the Rev. C. C. Warfel secretary.

Pastors Neumann and Zumstein were elected clerical delegates to the U. L. C. A. convention, and Mr. Louis Woltman of Nokomis and Mr. Charles Johnson of Washington, Ill., were elected lay delegates.

Informing Reports

The Rev. LeRoy F. Weihe, superintendent of the Home for Children at Nachusa, Ill., reported thirty-nine children in residence. Thirty have been placed elsewhere and are still under the Home's supervision. Fifteen children are on the waiting list.

War industries have claimed and attracted many who have worked for the Home. The current need is for four housemothers and one man between ages 30 and 55. Superintendent Weihe appealed to the pastors to aid in obtaining persons to fill these positions. A maintenance man is also needed. Women of several churches in Northern Conference are doing weekly mending for the home, thereby solving at least in part, the need for a seamstress.

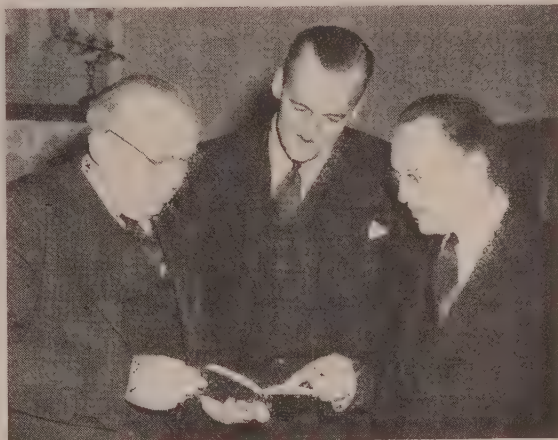
The fortieth anniversary year began December 5, 1943, and projects of the Nachusa Home Board are to retire all outstanding bonds—\$12,000—and to acquire adequate personnel on the staff.

Mr. Louis Woltman of Nokomis and Mr. Henry Esser of Washington were elected nominees to the Nachusa Board of Trustees.

Mr. Ralph Whipple, director of Public Relations of Carthage College, presented the report as follows: 33 men and 97 women in the college—65 per cent of the student body are from Lutheran congregations, 57 per cent are preparing for the gospel ministry, 7 per cent from churches of the Central Conference, and 53 per cent from congregations that aid in the support of the college through their budgets.

Professor Joseph Sittler presented the report of the Chicago Theological Seminary and told that work is progressing in re-establishing the seminary library. The dream of the faculty and seminary board is for a Graduate School of Theology. The present enrollment is 35.

President A. G. Weng,
Pastor K. Bruno Neumann
and the Rev. Arthur Getz



\$80,000 Received in Campaign

Dr. Armin G. Weng, president of the Illinois Synod, brought the joyful news that more than \$80,000 has been received in the campaign for the Chicago Seminary. He discussed the forthcoming offering for the Synodical Property and Lot Fund, the men leaving the pastorate to enter the chaplaincy, and the contributory pension plan. Pastor R. G. Riechmann of Decatur was named chairman of a special conference committee to promote this plan.

What Is Prayer?

Delegates were taken to the West Bluffs mission, where the synodical mission pastor, the Rev. George J. Curran, is doing splendid work under great handicaps that might easily dishearten some men. Pastor Curran conducted the Vesper Service and Professor Sittler departed from his previously chosen topic to talk on "Prayer." This change had been brought about by a question put to him by a woman taxi driver as he rode to the church, "What do you fellows do when you have a conference?" She startled Professor

Sittler with the frank statement, "I have never heard one of you fellows tell me what prayer really is."

Pastor Lyman Grimes conducted the Matins, basing his sermon on the thought, "The Church is the extension of Christ in history." The Rev. H. J. McGuire spoke on the School for Missions to be held in the congregations during the Epiphany season. The Rev. Arthur H. Getz, Philadelphia, discussed Leadership Training and the program of the Parish and Church School Board. The importance of using literature prepared by our U. L. C. A. Board was stressed by him.

Trinity Church, Carthage

Old Trinity congregation at Carthage, the Rev. Paul T. Hersch pastor, subscribed 167 per cent of its quota for Lu-

theran World Action. A check was received later from a service man and his wife, which raised the percentage to 184. Pastor Hersch states, "It is a real tribute to Lutheran World Action when service men themselves will contribute liberally to its support and continuation."

Dr. Ida S. Scudder, founder and president of the Union Missionary Medical College for Women of Vellore, India, was the speaker at a special convocation at Carthage College November 17. In the evening she spoke at Trinity Church. Dr. Scudder was presented with a check for \$100 for her work—part of it contributed by the Sunday school.

Pastor Hersch and his congregation are taking a step forward in beginning the use of the U. L. C. A. bulletin service.

The Rev. C. J. Ferster resigned the pastorate of Mars Hill Church, Indianapolis, Ind., effective December 1. After a faithful ministry of thirty-five years, he has retired from the active ministry and will reside at McComb, Ill.

California Sunbeams

TWO PASTORS IN THE ROLE OF ARCHITECT AND DECORATOR Concerning Community Affairs in Los Angeles Area

By JOHN A. M. ZIEGLER

The Rev. Edward M. Spirer, pastor of St. Matthew's Church, North Hollywood, is also post chaplain at the Lockheed-Vega Aircraft Service School, located at Burbank. By profession, before his ordination in 1931, Mr. Spirer was an architect. He has recently put to good service his building ability, thus stimulating the attitude of worship. He had previously converted one end of an old day room into "a pleasing little chapel with the help of the prisoners."

Recently he was authorized to remodel one end of the barracks of the training detachment, converting it into a suitable place of worship. The men had been holding services in a corner of the mess hall.

The new chapel is a credit to the community. Most of the cost was provided by St. Matthew's Church. The Catholic Church also contributed. Most of the work was done by Chaplain Spirer himself. He constructed a pulpit out of an old jardinier pedestal, and an altar out of an old-fashioned buffet that the Red Cross gave him. He says in a report to the Chief of Chaplains: "The leaded glass windows were made of scrap pieces of amber and colored glass. . . . You might be interested to know that the leaded glasswork is a hobby of mine, and that I made these glass windows myself."

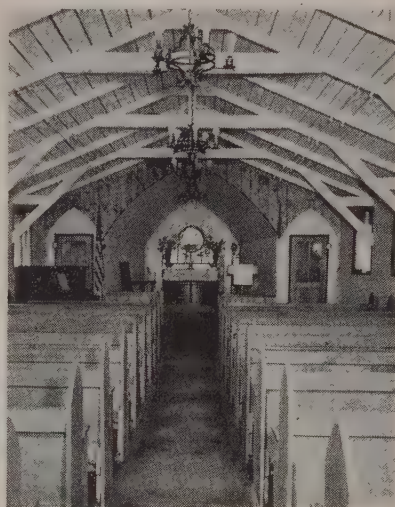
"Tiny Church"

The Rev. Franklin A. Swanson, pastor of Holy Trinity Church, Inglewood, also has again demonstrated his genius as an advertiser and decorator, in the completion and dedication of the "Tiny Church."

The dedication services were held Sunday afternoon, November 14. The Rev. Dr. James P. Beasom, Jr., president of synod, preaching the sermon. His theme was, "Building for Tomorrow."

The congregation is worshipping temporarily in the Academy Theater, the "Little Church Around the Corner," their former meeting place, having been consumed by fire.

In the construction of the "Tiny Church," the Inglewood Lions' Club, of which Pastor Swanson is one of the officers, gave valuable aid. They also donated the American flag, which was dedicated along with the building, and will be flown daily in front of "Tiny Church" in honor of the young men from the congregation who are in their country's service.



Interior of the Chapel at Burbank, Calif.
Remodeled by Pastor Spirer

This congregation for the second year has placed the church paper on its budget. Seventy-two subscriptions to THE LUTHERAN are going into seventy-two homes and also to the public library of Inglewood.

Personal

At a meeting of the Executive Committee of synod, November 16, at Glendale, Dr. J. E. Hoick was appointed supply pastor of Grace Church, Alhambra, to continue until a permanent pastor can be secured.

The Rev. D. Edward Wright, the first and only pastor of Grace Church, has been serving as navy chaplain for several years. He recently met with a serious accident while on duty, and at present is being cared for in the Navy Hospital, San Diego. Our hope and prayer is that he may have a complete recovery.

Albert B. Schwartz, D.D., has published a voluminous outline of congregational activities that might well serve as guide to other wide-awake pastors. The brochure is entitled, "Souvenir of the 1943 Cottage Meetings." Thirteen cottage meetings are announced, beginning September 23 and closing December 9. The object of the meetings was "to promote a better understanding" of the following vital interests of the church: "Membership Invitation; The Pastor—his life and responsibilities; Worship Service—the general meaning of it all; Church At-

tendance—of the value of going to church; Church Business—the functions of the church council; Stewardship"—the needs of the church and how they are to be met.

An Outstanding Convention

It is not for me to report the late meeting of the Southern Conference at Gardena. Pastor Guy L. Hudson has consented to do that. He is editor of *The Golden State Lutheran*. I may, however, weave in a few words of appreciation. A number of men remarked in my hearing, "This was the best meeting of conference I ever attended." I might say the same: only, of the sixty or more meetings of synods and conferences I have attended, some were top-notch—and some have about faded from my memory. However, it was a real joy to be there. The fellowship was supreme. The program could scarcely have been better. The Gardena ladies did themselves proud in serving appetizing meals. Pastor and Mrs. Knudsen gave a gracious welcome to us to their beautifully renovated church building—the men did the renovating to the auditorium and the women to the dining and entertainment departments.

A number of our active and ex-active pastors took part in the conference doings—especially in the dining room. Of these, there was Hoick, Yerian, Harter, Mottern, Westenbarger, Grossclose, Ziegler.

In Los Angeles

Many interesting things are occurring these days in and about Los Angeles. Everyone knows of the semi-government building projects. Thousands of new homes are being built. Trailer courts are crowded with waiting home seekers. Practically all able-bodied men about here—women, too—are engaged in war work with unbelievable wages. There is, consequently, an orgy of buying.

What shall the outcome be, when the men come marching home? Shall the munition factories be converted to peace-time needs? Shall there be employment for all? Shall there still be crying need for more and more homes for the ever increasing anxious workers? Here's hoping that combined government and individual enterprise shall somehow solve the problem.

I should like to look in on "The Greatest Stock Show West of Chicago" that is now in progress at the Los Angeles Stockyards. With such a display of prime cattle, pigs and sheep—scrubbed and manicured by proud and loving hands—we wonder, why there is a shortage of meat, lard and butter—until the war news comes over the radio; then we understand and cease complaining.

If You're Going to the Movies

CONSULT THESE ESTIMATES OF CURRENT FILMS

PREPARED BY INDEPENDENT FILMSCORES, A PRIVATE REVIEWING SERVICE.

BEST CURRENT FILMS

For Family: *Happy Land, Hit the Ice, The Human Comedy, In Which We Serve, Lassie Come Home, My Friend Flicka, Report from the Aleutians, Saludos Amigos, The Silent Village, Spitfire, This Is the Army, Thousands Cheer.*

For Mature Audience: *Action in the North Atlantic, Claudia, The Constant Nymph, Desert Victory, Guadalcanal Diary, Holy Matrimony, Mission to Moscow, The Ox-Bow Incident, Random Harvest, Shadow of a Doubt, This Land Is Mine, Watch on the Rhine, The Young Mr. Pitt.*

NEW PICTURES

Corvette K-224 (Univ.). James Brown, B. Fitzgerald, Ella Raines, Randolph Scott. *Drama.* Experiences of Canadian "sub chaser" and its crew through storm, U-boat attack, during eventful convoy trip to England.

Reminiscent of several other films on same theme, this is done with conviction, particularly the storm sequences. No trumped-up romance or other devices to detract. A good interpretation. M, Y.

The Gang's All Here (Fox). Alice Faye, Charlotte Greenwood, Carmen Miranda. *Musical.* A night club show in its own setting, then transferred to fabulous wealthy

estate for war-bond party, with romance to boot.

Outdoes all fantastic technicolor creations that have gone before, with elaborate staged spectacles. Gaudy, loud, lavish—and empty. Excessive drinking. M.

Hi Diddle Diddle (UA). Adolphe Menjou, Pola Negri, Dennis O'Keefe, Martha Scott. *Comedy* on delayed honeymoon theme, with father of groom seeking to conceal fact of grown son from his own new wife.

Supposed to be funny—but it's not—just dull and frivolous, with objectionable settings and many situations in questionable taste. M.

My Kingdom for a Cook (Col.). Bill Carter, Marguerite Chapman, Chas. Coburn. *Comedy.* Caustic-tongued British lecturer gets in all manner of trouble in small New England town when he hires away his hostess's cook.

Story is a bit labored and undecided, but because of good comic interpretation emerges as fair satirical entertainment. M, Y.

North Star (RKO). Dana Andrews, Anne Baxter, Ann Harding, Walter Huston, Dean Jagger, Eric Von Stroheim. *Melodrama.* Coming of Nazi invaders to one Soviet collective village, bitter experiences of populace and final "wild west" rescue by guerrillas.

A Hollywood picture of a Soviet village, handsomely done but with stylizing of characters until they seem stilted, artificial, Dwells gruesomely on Nazi atrocities in scenes which come to resemble horror posters. Finale in typical "horse-opera" style. Meticulously produced spectacle. M.

"M" means "may appeal to mature audience" "Y" means "may appeal to youth"

Dr. and Mrs. E. C. Ruby of York were honored November 10 on the occasion of their golden wedding anniversary by members and friends of Advent Church, the Rev. H. Walter Webner pastor. Dr. Ruby served this congregation as pastor before his retirement from the active pastorate. He and his wife were recipients of many useful gifts and beautiful flowers. Pastor Webner and the Rev. David S. Martin were guest speakers.

The Rev. Henry Springer was recently installed pastor of the Felton Parish by the Rev. Dr. M. R. Hamsher, president of the Synod of Central Pennsylvania, and the Rev. Gerald G. Neely, pastor of Christ Church, York. Pastor Springer succeeds the Rev. George D. Laid, who resigned the pastorate to enter the army chaplaincy.

The Rev. Harold J. Crouse, pastor of Trinity Church, York, recently observed the tenth anniversary of his active ministry. Dr. J. Edward Harms, pastor of St. John's, Hagerstown, Md., was the morning speaker, and the Rev. Henry W. Sternat, president of the conference, the evening speaker. Pastor Crouse, formerly served St. Paul's Church, McSherrystown. During his ten years he has received into church membership 227, baptized 92, married 35 couples, preached 62 funeral sermons, and delivered more than 600 sermons and addresses.

Gettysburg Woman's League

The thirty-second annual convention of the Woman's League of Gettysburg College was held recently in Christ Church, Gettysburg, Dr. Dwight Putman pastor. The theme was, "The Good Fight of Faith." Devotions were conducted by Mrs. Marshall Wood of Hanover. The service of remembrance was in charge of Mrs. Robert E. Horne of Philadelphia, and the address was delivered by Dr. H. W. A. Hanson, president of the college. An evening banquet was held in St. James Church, the Rev. R. R. Gresh pastor. Mrs. Clara Venable conducted the morning devotions and Mrs. Marshall C. Wood installed the officers.

At the fall meeting of the Woman's League of Gettysburg College in York, Mrs. Chester Simonton spoke of the work among the people in the southern mountains. The League met in St. Matthew's Church, J. B. Baker, D.D., pastor. The officers were installed by Mrs. W. Raymond Sammel.

Rochester, N. Y. Transfiguration Church, the Rev. Howard A. Kuhnle pastor, became self-supporting January 1, 1944, after receiving aid from the Board of American Missions since its founding in 1931.

West Pennsylvania News

By PAUL LEVI FOULK

THE forty-ninth convention of the York District Luther League was held in St. Peter's Church, North York, the Rev. H. O. Walker pastor, with a large enthusiastic group of young people present. The Rev. I. M. Lau, chaplain, conducted the devotions. Discussions were in charge of Sister Janet Coiner, the Rev. I. M. Lau, the Rev. Richard C. Wolf and the Rev. Henry Springer. A banquet was served by the host League, and at the evening session the Rev. H. Walter Webner spoke on, "Seek ye first Christ's Kingdom." A candlelight installation service closed the convention.

The Youth of the York District Luther League assembled in Christ Church, York, the Rev. Gerald G. Neely pastor, to hear the Rev. William J. Ducker, associate secretary of the Luther League in America, bring a stirring message. Nearly 200 young people were present and enjoyed the service,

which included a spirited song period led by the Rev. Charles Chamberlin of York.

Personal

Dr. William Redcay, formerly pastor of St. Paul's Church, Hanover, is confined to the Hanover Hospital, following a fall in which his pelvic bone was broken. His wife, a semi-invalid, is now with her son, the Rev. Harold Redcay at Reisterstown, Md.

Your correspondent preached the annual Thank Offering sermon for the Missionary Society of St. John's Church of the Salem Parish, Westminster, Md., November 14. This society was organized in 1913 and was observing its thirtieth birthday. It started with eight charter members and now has thirty-one active members. The offering amounted to \$100. The Rev. Willis R. Brenneman is pastor of this parish.

Kentucky-Tennessee News

SERVICE CENTER OPENED IN LOUISVILLE, KENTUCKY

By ROGER G. IMHOFF

If you will excuse our southern accent on pride, "suh," we'll tell you about the opening of the new **Louisville Lutheran Service Center** in the **Speed Building, Fourth Avenue at Guthrie**, Sunday afternoon, December 5, with more than 300 local and near-by Lutherans and a good share of service men in attendance.

Pastor Victor R. Archie, late of Davenport, Iowa, is the new service pastor, representing the National Lutheran Council, which body met the needs of local service men (estimates vary from 80,000 to 100,000) as a result of the success of the Lutheran World Action drive last May. We in the synod are grateful to Lutherans throughout the land for giving to Lutheran World Action and are resolved to give a good account of our stewardship.

Dr. J. Earl Spaid, president of the Louisville Lutheran Ministers' Association, was in charge of the dedication, and announced that the Advisory Committee had already performed a herculean task of setting up one of the most attractive centers seen anywhere. The committee consisted of Pastors Edward Hummon, Charles Strubel, Clayton Robertson and Jess Stomberger.

Mayor Wilson W. Wyatt was among those who cordially greeted the opening of the Center and "hizzoner" seemed as happy as the rest of us over the fact that we have "the best location" in Louisville, across from what is soon to become a new city park in the downtown area.

The main speaker on the program was Lt.-Col. F. C. F. Randolph, Post Chaplain at Fort Knox. Other chaplains on the program included Lutherans, Edgar A. Dorner, Ira S. Fritz, Byron C. Nelson and F. C. Bergstrom. Special greetings were brought by Joseph Williams, representing the USO in Louisville; Frank Gregg, secretary to the Louisville Council of Churches; and Dr. I. R. Ladd, president of the synod. A congratulatory letter from Dr. Ralph H. Long of the National Lutheran Council was read.

Music was provided by a male quartet from Knox and refreshments were served by the women of First Church.

Miss Helen Rothweiler of Calvary Church is the full-time secretary to Pastor Archie.

Nashville Lutherans

are starting a new mission Sunday school on the south side, where there has been a recent phenomenal growth in population.

A *Luther League* declamation contest offering scholarships given by Wittenberg College will be set up this winter in synod with the finals scheduled for the June 1944 synodical Luther League meeting at Newport. President Ladd has appointed a committee to administer the contest including Pastors Robertson, Busch and Imhoff of Louisville.

Installation of Louisville's newest clergyman will take place January 2 at Grace Church when President Ladd will install *Pastor Gerald Busch*, formerly of Lancaster, Ohio. Pastor John Rilling, Springfield, Ohio, brother of Mrs. Busch, is scheduled to preach the sermon.

Lutheran World Action

plans are getting under way in synod as President Ladd announces the re-appointment of Pastor Jess Stomberger of Jeffersonton to head the 1944 drive. The 1943 campaign, conducted by him, netted 130 per cent of the quota.

St. Mark's Church, Auburndale, Ky., has 100 communing members and in the last year the congregation sent thirty-two young men into the service, according to Pastor Charles Strubel. The congregation is twenty-three years old and became free of debt last Christmas after

Mr. Strubel had been pastor for only seven months. A \$500 repair and re-decoration job was done this summer and will be paid for by Christmas.

Death came to the parsonage of President I. R. Ladd October 28 when Mrs. W. J. Beach, mother to Mrs. Ladd, entered the Church Triumphant. Mrs. Beach was a lifelong member of the Lutheran Church at Middlepoint, Ohio.

Zion Church, Park Hills, Ky., announces the receipt of \$400 for a new altar window. It was given in memory of the late Mrs. Caroline Miller by her six children.

Brief Items

Bound copies of the last five years of synod minutes have been distributed to each pastor on the territory by Secretary Spenny. . . . Synod is sending new mission money to the Shelbyville Parish in Tennessee, and is planning to aid further Melbourne, Ky., and Franklin, Tenn. . . . Pastors will emphasize foreign missions from their pulpits during the four Epiphany Sundays, instead of holding study classes, says Dr. J. Earl Spaid, representing the Mission Board. . . . Girls from Bethany, Third, St. Mark, Memorial and Fenner Memorial churches in Louisville took part in devotions and a social program at Fort Knox December 1. This was directed by Chaplains Dorner and Fritz. . . . Synod is contributing \$50 to a religious survey of Louisville to be made soon by the Home Missions Council of North America.

Wartburg Synod News

ENCOURAGING NEWS OF MISSION CONGREGATIONS

By R. W. ROTH

Zion Church, Bellwood, Ill., the Rev. B. F. Korte pastor, celebrated a tenth anniversary that proved to be a joyful and profitable event. It was the tenth anniversary of the dedication of the present edifice that brought record crowds to the various services in the church.

At the special services and programs throughout the celebration pastors and lay speakers who brought congratulations, best wishes and sermons included the following: the Rev. A. Suechting, North Lake Mission; Mr. William Mink, Mr. H. Walter of Chicago, Ill.; the Rev. E. Schmidt of Chicago, Ill.; the Rev. A. Swasko of Berwyn, Ill.; and Dr. Robert Neuman of Carthage College. During the anniversary forty service men were honored, and an offering was received for debt reduction amounting to \$1,200.

Berwyn Church

again breaks into the news of synod. Under Pastor A. Swasko's consecrated leadership the congregation has received \$6,000 in war bonds, which will be held until some time after the war and then used to pay for a new church. Their goal for next year is \$10,000. For the following year the goal is \$15,000, and then \$20,000. Pastor Swasko and his people feel certain that these goals will be met in full. If their prayers are answered, a new church will be erected debt free. This shows a fine spirit and a strong faith among the members of a congregation that has just recently been "off" the mission board.

Incidentally, Berwyn Church oversubscribed their apportionment to benevolence. Does God bless those who care for others?

Newest Mission

Wartburg Synod's newest mission, which was organized about one year ago, already has plans for their building program. This program calls for a stone church, parish hall, and parsonage. Plans have been submitted, funds in excess of \$16,000 have been pledged through an insurance plan of finance, and many new members have been added to the roll. The name of the mission is *Luther Memorial of West Allis, Wis.*, and the pastor is the Rev. A. Kappes. He was recently installed by Dr. E. Ray Morack of Racine, Wis., and the Rev. R. W. Roth of Chicago, Ill.

Working Toward Self-support

The Rev. A. H. Fabian, pastor of Martin Luther Church, Chicago, reports that \$10,000 has been subscribed by his members as a loan to reduce

their indebtedness. With this plan in action, it is the hope of the congregation to be self-supporting by the end of 1944. Pastor Fabian also reports that thirty-four children of the Sunday school have had perfect attendance this year and that the Sunday school enrollment is 120.

The congregation has asked for a 20 per cent reduction in aid on the pastor's salary instead of the usual 10 per cent, and they have also given every indication that his salary will be raised in 1944. This shows a good spirit and faith. During recent illness in the parsonage, the people of the church came to Pastor Fabian's aid with many financial gifts.

We rejoice when we can write such encouraging reports from our mission churches. Too often we forget their many hardships and struggles.

tary, Mrs. C. H. Pointel, Augusta.

The missionary societies of the Church of the Redeemer and the Church of the Messiah, Atlanta, were hosts to the convention.

MYRTLE REISER.

Friends Near and Far

THE fifty-eighth annual convention of the *Women's Missionary Society of the United Synod of North Carolina* was held in St. John's Church, Salisbury, N. C. The positive Christian note of God as the Father of mankind sounded through the entire convention and was reflected in the theme: "Glory, Honor and Peace to God's Elect," as well as in the prayer for the Jews scattered over the world. The convention speaker, Dr. Henry Einspruch, Lutheran missionary to the Jews in Baltimore, Md., delivered the communion meditation and addressed a large assembly of delegates and visitors one evening on the subject, "Christ on the Judean Road."

Mrs. E. R. Trexler, who with this convention completed three years of splendid service as president of the synodical society, presided at the busi-

Women of the Church at Work

Georgia-Alabama Women in Convention

PRIMARILY saving the world through Christ is God's business. Every believer has a part in this business. He is called to this work automatically as he hears and heeds the call to faith in Christ as Saviour from sin. Thus God's business is the Christian's vocation in life; all else is secondary to him. His real vocation is that of working under God's guidance and by His power to bring men, everywhere, to faith in Jesus as the only hope in salvation."

These were the words used by H. J. Black, D.D., of St. Paul's Church, Savannah, Ga., in his sermon, "God's Business—My Vocation," on the opening night of the twenty-ninth annual convention of the *Women's Missionary Society of the Georgia-Alabama Synod*. They met at the Church of the Redeemer, Atlanta, Ga., John L. Yost, D.D., pastor. Dr. Yost assisted with the Communion Service.

The devotional hours were in charge of Mrs. G. L. Labouseur, Mrs. R. F. Shelby, and Mrs. H. J. Black.

The convention was formally opened by the president, Mrs. A. V. Koebley.

Mrs. John L. Yost reported in attendance 5 officers, 7 department secretaries, 25 delegates, 2 conference presidents, 3 clergymen, 1 executive board member, 1 missionary, and 31 visitors.

Mrs. John B. Moose, Mrs. Lewis I. Bowers, Dr. H. J. Black, Dr. L. S. G. Miller, Dr. John L. Yost, and the Rev. J. M. Frick were received as advisory members of the convention.

The president's report showed that the society has been active in carrying on the Father's business. The educa-

tional division was presented, and Mrs. Koebley and Mrs. Seastrunk reported on the Roanoke Convention. Greetings were read from Mrs. O. A. Sardeson, president of the U. L. C. A.'s Missionary Society; from the Luther League of the synod, of the Southern Seminary, Newberry College, the Lowman Home, and the Lutheran Orphan Home at Salem, Va. Mrs. D. E. Wilson conducted the noontide prayer.

Mrs. John B. Moose, secretary of the U. L. C. A.'s Missionary Society, delivered the main address in the afternoon, stressing that "the time to do the Father's business is NOW."

Mrs. Thomas Weeks was in charge of the presentation of the special gifts and promotion of the work. Parish education was presented by the Rev. J. M. Frick, Atlanta, chairman of the synodical committee.

At the Memorial Service seven names of members who had died during the year were read by Mrs. J. M. Marchman.

One of the highlights of the convention was the address by Mrs. Lewis I. Bowers, missionary to Africa. She based her remarks on the great command, "Go ye into all the world and preach the gospel," and gave a word picture of the life of a missionary family in Liberia.

Dr. E. C. Cooper, president of the Theological Seminary at Columbia, S. C., emphasized the needs of the seminary and told how great a part the women have in the life of the church.

The following officers were installed: President, Mrs. A. V. Koebley, Atlanta; vice-president, Mrs. C. E. Seastrunk, Rincon; recording secretary, Mrs. J. M. Frick, Atlanta; treasurer, Mrs. C. L. Murphy, Savannah; statistical secre-



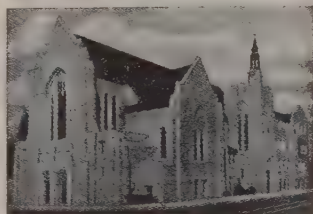
Mrs. Aubrey Mauney, President of the North Carolina W. M. S.

ness sessions. Reports showed an increase of 100 in active membership and approximately \$3,200 in total offerings. Four new societies were organized during the year. Outstanding among the recommendations to the convention was that we pledge \$5,000 to Sanford, to be paid as soon as funds become available, contingent upon the organization of the congregation.

Officers elected for the coming year are as follows: President, Mrs. Aubrey Mauney, president; Mrs. E. R. Trexler, vice-president; Mrs. E. R. Lineberger, secretary; Miss Annie Glass Roediger, statistical secretary; Miss Rosa Sox, treasurer. Recognition was taken of the ten years of service on the executive committee of Mrs. H. Clifton Deal.

Highlights of the Roanoke convention

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were echoed by Mrs. H. A. Schroeder; "Convention Personalities," by Mrs. F. L. Conrad; "Facts and Figures," by Mrs. M. C. Yoder; "The Congress," by Mrs. Herman Payne; "Spiritual Values," by Mrs. L. A. Thomas; and "Actions," by Mrs. E. K. Bodie.

Among the enjoyable features of the convention were the luncheons on two days of the convention. At one "Friends Far Away" were kept before the group by missionaries who had served in other lands: Mrs. William Happer and her children gave a brief Indian scene; Miss Maude Powlas brought greetings and Miss Annie Powlas gave a message on "One World in Faith, in Love and in Service." At the other, "Friends at Home" were brought before the convention by representatives from the synod, the boards of the Church in the south, and other auxiliaries of the Church.

MRS. EARL K. BODIE.

"My Father's Business"

ZION CHURCH, Camas, Wash., was host to the thirty-seventh convention of the *Women's Missionary Society of the Pacific Synod*. The convention opened with the service of Communion administered by the pastor, the Rev. Werner Jessen, assisted by Dr. M. A. Getzendaner, who also delivered an inspiring sermon, based on the theme, "My Father's Business." This theme was also carried out in the devotionals and meditations by Mrs. M. A. Getzendaner, Mrs. O. A. Johnson, Mrs. Herman Hunter and Mrs. H. Stanley Holman, and in the music.

Mrs. Harry K. Bell, president, formally opened the convention, delivered a challenging address, and presided at all business sessions. Mrs. L. H. Steinhoff of Seattle brought the message from the Roanoke Convention.

At the banquet to the 163 delegates and guests, Admiral Dewey Gorn and Miss Dorothy McDougall were the soloists, and Mrs. Bell took the banqueters on an imaginary journey with her to the convention held at Roanoke.

The presentation of the reports from the various secretaries and treasurers showed an increase in membership, in organization, in funds, and in interest in the work. One new society was welcomed into membership—American Lutheran Church, Salem, Oregon. The Camas Society presented a life membership to their pastor.

Out of the Home Mission Special a substantial sum was voted as an aid to the church at Victoria, B. C.

The Rev. J. L. Sawyer, president of the synod, delivered an address in which he stressed the need of daily prayer in our lives. Following his address he installed the following officers for the coming year: Mrs. Harry K.



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Bell, president; Mrs. H. I. Spangler, vice-president; Mrs. Ben Hanich, secretary; Mrs. A. H. Arnold, treasurer; Mrs. H. F. Rankin, statistician.

The cordial invitation given by the society from Longview, Wash., was accepted for the 1944 convention.

MRS. ORVILLE D. PEARSON.

Challenging Addresses

THE fifteenth annual convention of the *Women's Missionary Society of the New York Conference of the United Synod of New York* was held in Holy Trinity Church, New York City, Dr. Paul E. Scherer pastor. The meditations and messages were woven around the theme, "One World—for Christ."

The messages by the president, Mrs.

Walter Hanning; by Dr. Scherer; by Mrs. O. A. Sardeson, president of the *Women's Missionary Society of the United Lutheran Church in America*; and by Dr. Paul A. Kirsch, were challenges that the church must be ready to meet the changing needs in the world. Miss Helen Knubel presented the department secretaries as "Women in Christ's Kingdom—Serving."

Descriptive reports on the synodical society's convention by Mrs. Cecil C. Hine, and on the Roanoke Convention by Mrs. James Soler and Mrs. Cole were most interesting. Miss Selma Bergner, promotional secretary of the general society, and Dr. E. A. Tappert of the Board of American Missions delivered the afternoon addresses and gave much information and valuable data on trends in missionary work on the home fields today.

Mrs. Sardeson installed the newly elected officers: President, Mrs. Wilfried Tappert; vice-president, Mrs. William Manns; secretary, Mrs. Roland Morrell; statistician, Mrs. George Hackman; treasurer, Mrs. Grace Hashhagen.

CATHERINE PLAGEMANN.

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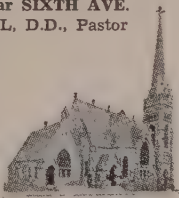
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Unrationed Blessings

THE thirty-seventh annual convention of the *Women's Missionary Society of the Southern Conference of the Synod of California* was held in the Hollywood Church, Hollywood, Calif. The theme was, "The Great Storehouse of Blessings—Not Rationed."

The devotions were conducted by Mrs. A. C. Knudten, who spoke on "God's Word," and Mrs. S. H. Yerian on "God's Presence."

The address of welcome by Mrs. C. E. Inglehard, president of the local society, was responded to by Mrs. Georgia Dixon. Dr. James P. Beasom, Jr., president of the California Synod, extended greetings and told the convention that the missionary funds given the synod had been used in the purchase of 300 chairs for the new mission at San Mateo. Greetings were also extended by the Rev. Robert Kerstetter, local pastor, and Mrs. James P. Beasom, president of the synodical society.

The Roanoke convention was reported by Mrs. Beasom, Mrs. Elsa King Frey and Mrs. Albert B. Schwartz. Mrs. D. E. Wright recommended that \$25 be given the Hollywood Service Center, and that Mrs. Weaver, the former president, be honored with an "In Memoriam."

A quiz was conducted by Mrs. D. J. Snyder, and the Rev. A. C. Knudten, formerly a missionary to Japan, gave the highlights of the Fellowship School of Missions held in Gettysburg. Dr. Clarence E. Krumholz, secretary of the Department of Welfare of the Na-

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tional Lutheran Council, told of his department's work in California.

The following officers were installed by Mrs. D. E. Wright: Mrs. C. S. Izenour, president; Mrs. William Keighley and Mrs. Grace Esther Chelsam, vice-presidents; Mrs. C. Y. Smith, secretary; Mrs. Francis Woodward, treasurer; Mrs. J. E. Hoick, historian.

A banquet and the Young Women's Congress were held in the evening.

EDNA KONOW.

Old Zion Calls a New Pastor

ST. MICHAEL'S and Zion Lutheran Church of Philadelphia, Pa., recently installed as the eighth pastor in its century-long history the Rev. Martin O. Dietrich. Services were conducted December 19, with the brother of the new pastor, the Rev. Gerhard G. Dietrich of Steelton, as liturgist. The charge to the congregation and the pastor was made by the Rev. Dr. Emil E. Fischer, pres-



Rev. Martin O. Dietrich

ident of the Ministerium of Pennsylvania. He had authorized the father of the new pastor, the Rev. Otto F. Dietrich of Camden, N. J., to install his son, who has been pastor of Friedens Church, Philadelphia, since his ordination by the Ministerium of Pennsylvania in 1935.

Old Zion Church, whose history reaches back to the pre-Revolutionary year 1742, has always occupied a prominent position within the Lutheran Church in America. Founded by Henry Melchior Muhlenberg, the Patriarch of Lutheran history in America, its influence and activity have from the very beginning been felt not only in Philadelphia, where four daughter congregations were founded, but throughout Pennsylvania and New York. The sons of Muhlenberg held positions of leadership in the churches of the new world, and also in government and educa-

tional fields. The Senior Muhlenberg not only founded the Ministerium of Pennsylvania, but prepared a constitution for individual congregations and created the first Lutheran liturgy in this country.

The history of the United States and the life of this church are closely interwoven. The British in 1777 converted it into a hospital. After the siege of Yorktown in 1781, Congress ordered a special Service of Thanksgiving to be conducted at Zion, then the largest church in the new world. Memorial services for Benjamin Franklin, attended by Washington and the members of Congress were conducted there in 1791. Congress also chose this site for the official memorial service for George Washington, December 26, 1799; it was on this occasion that Major-General Harry Lee eulogized the first president with the words: "First in war, first in peace, first in the hearts of his countrymen."

Standing there, "where cross the crowded ways of life," the task of Old Zion lies in meeting the new day with its new challenges. As Muhlenberg proclaimed the Gospel in German, English and Dutch, the church will continue this tradition and pursue the linguistic policy of the United Lutheran Church by speaking the Word in both English and German. The new pastor, who is at present president of the German Conference of the Ministerium, began his inaugural sermon at the service of installation with the thought-provoking statement—"Zion can die—Zion shall live!" In refusing to rest on the well-earned laurels of the past, in facing frankly the issues of the changing days and environments, in utter reliance on Him Who is Christ, the same yesterday, today, and for ever—lies the path for the future of this church.

Inter-Lutheran Conference in Nebraska

By ALFRED O. FRANK

DECEMBER 3 in Trinity Lutheran Church (Mo.), Fremont, Nebr., the Rev. Victor M. Hoffmann pastor, was held one of the most significant gatherings of Lutherans of its kind in the history of Lutheranism in the Missouri Valley; 152 pastors and three laymen registered, representing seven Lutheran synods in this part of the state.

The program consisted of two papers on the doctrine of the Church, presented by two distinguished scholars, Dr. Theodore Graebner of Concordia Seminary, St. Louis, and Dr. P. W. H. Frederick of Western Seminary, Fremont. These papers opened the way for the two-hour forum and discussion.

By arrangement of the local committee, Dr. F. C. Wiegman (U. L. C.) served as chairman and Pastor August L. Wolters (Mo.) as secretary. In opening the conference Dr. Wiegman explained the purpose of the meeting, tactfully yet forcefully impressing upon the group that the motives prompting the conference were to discover wherein Lutherans agreed, rather than wherein they might be in disagreement. It was in this spirit that both papers were presented, and to the joy of all was largely maintained during the discussion. The questions directed to Dr. Frederick and Dr. Graebner were answered frankly and concisely. As a member of the Committee of Adjudication of the U. L. C. A. and well-informed seminary professor that he is, Dr. Frederick was able to speak with knowledge of facts for the United Lutheran Church which was most gratifying to the conference.

Presidents of district synods spoke briefly of the value of the conference and joy in the large attendance and interest shown. Ladies of the church served the conference at lunch, offering a fine opportunity for social fellowship.

What was originated as a local project, created such widespread interest that the conference grew out of all proportions to the highest hopes of any. Represented at the conference were 83 from the Missouri Synod, 44 from the United Lutheran Church, 15 from the United Danish Church, 7 from the Augustana Church, and one each from the Wisconsin Synod, the Norwegian Synod and the American Lutheran Church. The numbers, to some extent, reflect the strength of the respective synods in the immediate Fremont territory.

By vote of the conference, the Committee on Arrangements for this conference was instructed, with full power to act, to plan another conference. The committee consists of the Rev. Victor M. Hoffmann and the Rev. Aug. L. Wolters, Missouri Synod; Dr. F. C. Wiegman and Dr. A. O. Frank, United Lutheran Church; the Rev. M. C. Hagedorn, United Danish Synod; and the Rev. Roy M. Johnson, Augustana Synod.

An Edifying Program

Two thought-provoking challenges from leaders in the Foreign and American Mission Boards of the U. L. C. A. marked the tenth annual Conference of the Kentucky-Tennessee Synod held in Memorial Church, Nashville, Tenn., November 9 and 10.

"There is a wistful hunger in the world for what we have—Christ," said Dr. Edwin L. Moll, secretary of the Board of Foreign Missions, in a stim-

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ulating presentation of the program and plans of that Board. He also declared that British Guiana needs more schools and churches to clear its jungles; that Argentina's needs are not being met by Catholic missions; that Germany's missions, such as in New Guinea, probably will never be returned to Germany; and that we had some of the strongest missionaries in Japan among the denominations.

Dr. Martin Schroeder, head of the department of Rural Work for the Board of American Missions, pointed out the somewhat surprising fact that more than 33,000 churches—mainly among the older denominations—closed during the decade ending in 1936. He also warned that the rural church is falling by the wayside, and that unless proper steps are taken, the death knell of the city church will also be sounded. Mr. John Crigler, from the Florence Parish in Kentucky, also pointed out rural needs.

Strong devotional messages were delivered by the Rev. Victor A. Derrick of Memphis, who spoke at the opening Communion Service; and by Pastor Richard A. Trojan of Newport, conference chaplain. Pastor Arthur Huffman of First Church, Louisville, Ky., keynoted the Silver Anniversary of the U. L. C. A. when he preached on, "God's Kingdom in the World." Dr. Ira

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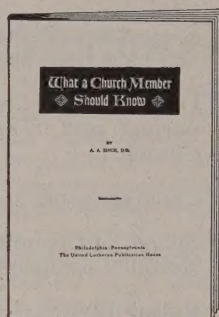
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R. Ladd of Louisville, president of the synod, discussed the projects before synod this year, including Lutheran World Action, Ministerial Pensions, the deputation mission schools; the Silver Anniversary of the U. L. C. A.; and synod's Rural Work Program.

Pastor Edwin Detmer of Memorial Church, genial host to the conference, reported on behalf of the Parish and Church School Board committee. Dr. J. Earl Spaid of Louisville announced plans for the Foreign Mission emphasis for Epiphany 1944.

Conference gave unofficial approval to a new plan for annual declamation contests in the synodical Luther League.

According to the plan, a synodical and a Luther League Committee will work jointly in conducting the contests among Leaguers, and Wittenberg College will give three scholarships to three annual winners.

ROGER G. IMHOFF.

A Thirtieth Anniversary

Chicago, Ill. The Women's Missionary Society of Augsburg Church, the Rev. D. E. Bosserman pastor, celebrated the thirtieth anniversary of its organization recently. The society was organized September 10, 1913, with

eight charter members, four of whom are still living and two are still members of the society. They are Mrs. W. E. Wheeler, Lakeland, Fla.; Mrs. C. E. Braun, Beverley Hills, Calif.; Mrs. E. H. Pfafflin and Mrs. A. F. Enke, Chicago.

Mrs. D. E. Bosserman, president of the society, was toastmistress. Dr. Armin G. Weng, president of the Illinois Synod; Mrs. Weng, president of Chicago Conference; and Miss Ann Sinkler, president of Chicago Congress, were the guests of honor.

Letters of greeting were read from Dr. W. E. Wheeler of Lakeland, Fla., a former pastor; the Rev. G. E. Sheffer of New Oxford, Pa., a former pastor; Mrs. W. E. Wheeler, Mrs. G. E. Sheffer, and Mrs. C. E. Braun. Four ministers participated in the program: Pastor D. E. Bosserman, Dr. A. G. Weng, Dr. Elmer F. Krauss, professor at Maywood Seminary and father of Mrs. Bosserman, and the Rev. P. C. Wike, retired pastor, who is a member of Augsburg.

The society now has thirty members and throughout its thirty years has maintained an enviable record in all departments of the Missionary Society. The freewill offering for the dinner served was given to Augsburg Church as a special birthday gift.

MARY E. PFAFFLIN.

Eightieth Anniversary

THE eightieth anniversary of St. Peter's Church, Bethlehem, Pa., was observed with special services during the month of November. Special speakers were Dr. Emil E. Fischer, president of the Ministerium of Pennsylvania; the Rev. Harvey C. Snyder, president of the Allentown Conference; and A. C. Schenck, D.D., Reading, Pa., a son of St. Peter's. In addition to the regular church services there was a Children of the Church Festival, Presentation of Attendance Awards by the Sunday school, and a Thank Offering Service by the Women's Missionary Societies.

The congregation has worshiped in three buildings and has had seven pastors, as follows: the Rev. Augustus T. Geissenhainer, organizer; the Rev. Jacob Zentner, the Rev. Jacob B. Rath, Charles J. Cooper, D.D., the Rev. William F. Schoener, James O. Leibensperger, D.D., 1901-1937; and Corson C. Snyder, D.D., since January 1938.

St. Peter's has 2,073 baptized members, 1,343 confirmed members, and 720 communing members. They have paid their apportionment in full for the past three years, and during the present pastorate monies received from all sources amounted to \$75,035.83.

The congregation has 114 men in the services as of October 20, 1943, and worships in a beautiful church.

Woodhaven, N. Y. St. Luke's Church has completed thirty-five years of service in this community, and on November 7 celebrated with a festival service. Dr. Paul C. White, secretary of the United Synod of New York, was the guest speaker in the morning; Dr. Herbert T. Weiskotten of Brooklyn was the speaker in the afternoon. On Wednesday following, Chaplain James N. Frank, located at Fort Wardsworth, Staten Island, N. Y., was guest speaker, and the day following the Rev. Walter M. Ruccius, president of the Long Island Conference.

The Bible school, which has also completed thirty-five years, and other organizations of the congregation, participated in the celebration.

The congregation was self-sustaining from its organization in 1908. It has had but two regularly installed pastors: the Rev. E. J. Keuling, who served for less than one year, and the present pastor, Erwin R. Jaxheimer, D.D. Three members have entered the gospel ministry.

SYNODS

The one hundred nineteenth annual convention of the *Evangelical Lutheran Synod of South Carolina* will be held January 25-27, 1944, in St. Paul's Church, Columbia, S. C., the Rev. H. A. McCullough, D.D., and E. D. Ziegler, Jr., pastors. The convention will open with Service of Holy Communion Tuesday, January 25, at 11 A. M. President Karl W. Kinard will preach the sermon. Carl B. Caughman, Sec.

The one hundred fifteenth annual convention of the *Lutheran Synod of Virginia* will be held February 1-4, 1944, in St. Mark's Church, Roanoke, Va., J. L. Sieber, D.D., pastor. Opening session at 7.30 P. M., Tuesday, February 1. Malcolm L. Minnick, Sec.

OBITUARY

The Rev. Friedrich Flothmeier

was born July 15, 1876, in Niederblockland, near Bremen, Germany. He was educated in the public schools, and entered the Teacher Training Seminary, and while comparatively young passed both required state examinations. However, he followed the dictates of his heart and presented himself to the Foreign Mission Society, which in turn sent him to the Basle Mission Seminary. After graduation from this institution, he served an assistant pastorate in Southern Germany and was ordained to the ministry December 2, 1900, in Bremen.

He was sent for further study to London, England, and thence to Togoland on the west coast of Africa, where he labored successfully for fourteen years. He not only built up and expanded the mission station here but was promoted to the presidency and deanship of the Theological Seminary in Anekdzowe.

In 1914 he was homeward bound with his beloved wife, when war was declared and the ship was compelled to dock at a Brazilian port, from whence he came to the United States. Here he served Trinity Church, New Kensington, Pa., for a brief time and then accepted the call to become pastor of Tabor German Lutheran Church in Philadelphia, Pa., in September 1915, as successor to the founder of this mission, the Rev. Ph. Lamartine (now retired). With great efficiency and faithfulness he served this congregation for twenty-eight years and increased the membership from 72 to 1,306. This is the largest congregation in the Ministerium of Pennsylvania in the city of Philadelphia. In 1923 the church was enlarged, and in 1939 a modern parish hall was erected. Under Pastor Flothmeier's faithful spiritual leadership the congregation became so mission-minded that it always paid the apportionment in full, and all other needs of the church found a helping hand.

In addition to the many and varied duties of this ever-expanding congregation with its many organizations, Pastor Flothmeier still had time to serve his conference, synod and the church at large, as a member of the Home Mission Board, the Foreign Mission Committee since 1928, the Orphans' Home Board at Germantown since 1927, Paradise Falls Lutheran Association, and as a member of the Committee on German Interests of the U. L. C. A.

He was willing to serve, to give of his time and talent, and to aid the many who came to his door. Many a missionary and church worker from this country and from abroad found in him an understanding and sympathetic friend, helper and counselor. The untold blessings which have come to the members of his congregations and the many strangers he served in his pastoral acts, only eternity will reveal. He wanted above all things to be an ambassador of the Lord Jesus, whom he confessed in the pulpit and in the daily walks of life. His modest, untiring efforts in behalf of his church and the kingdom of God have made him an outstanding character who will be greatly missed not only by his congregation but also by the Ministerium of Pennsylvania, the Philadelphia German Conference, and many friends.

September 21, 1905, he married Alwine, daughter of Professor Straumer of Chemnitz, Saxony. She with three children survive to mourn the loss of a beloved husband and father: the Rev. Friedrich W. Flothmeier, pastor of St. Paul's Church, Norristown, Pa.; the Rev. Ernst H. Flothmeier, pastor at Lancaster, Pa.; and Meta A. Flothmeier, a student at Gettysburg College. The elder daughter, Else, preceded her father in death in 1932.

Pastor Flothmeier died suddenly after returning home from a board meeting and while preparing for a mid-week service December 8. The funeral was held from Tabor Church December 13. Dr. Emil E. Fischer, president of

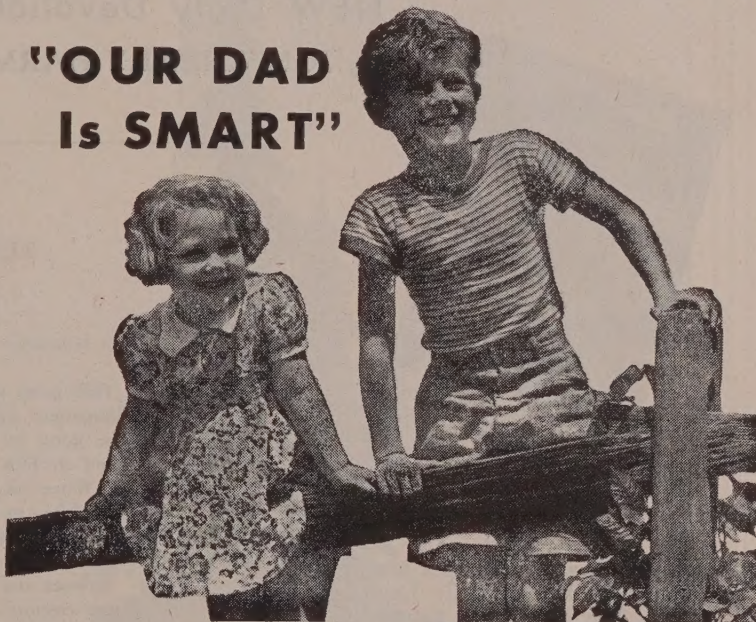
the Ministerium of Pennsylvania, Dr. W. F. Herrmann and the Rev. Martin O. Dietrich, president of the German Conference, were in charge of the services at the church and at the grave. His body rests in Forest Hill Cemetery. W. F. Herrmann.

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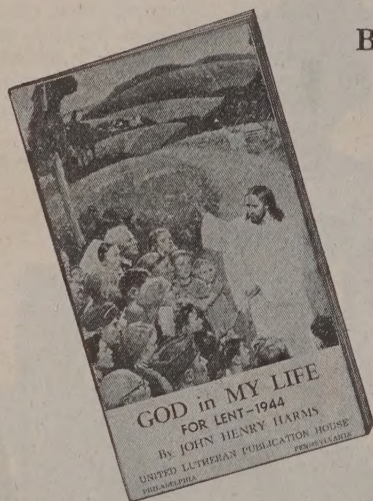
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TUESDAY—February 29

Read: Ephesians 5:1-21

O remember how short my time is.—Psalm 89:47.

THE good man is pleading with God not to be impatient with him. He has such a short time to be good in! Give me time to make my calling and election sure!

When we are young it is a long while from birthday to birthday. And Christmas seems an age away! But as we grow older the years grow shorter. Time flies! Life is after all a little space between the eternity out of which we came and the eternity into which we go. Time indeed is short and precious, and it is a fine art to make good use of it.

Our common complaint is that "we have no time." But we have all the time there is. Perhaps it needs rationing, like some other things. Some people are so busy they never stop except to tell you how busy they are. It is not fair to God to let our busy-ness crowd Him out.

Take time for public worship, for Bible reading and devotions, for works of charity in the name of Christ, lest eternity take us unawares. The Church's chief lament is that so many of its people answer to the call for service, "I haven't time."

Lord, visit us with Thy heavenly grace that we, being mindful how short our time is, may live as Thou commandest, and work while it is day for the night cometh when no man can work; for Christ's sake. Amen.